

The Kingdom of God and the Holy Spirit: Eschatology and Pneumatology in the Vineyard Movement

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THE KINGDOM OF GOD AND THE HOLY SPIRIT:
ESCHATOLOGY AND PNEUMATOLOGY
IN THE VINEYARD MOVEMENT

By

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ABSTRACT
 THE KINGDOM OF GOD AND THE HOLY SPIRIT:
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Douglas R. Erickson, B.A., M.A.C.T.

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This dissertation explores the relationship between eschatology and pneumatology in the Vineyard movement. The Vineyard movement is a growing expression within the evangelical Protestant tradition that seeks to combine the core doctrines of Evangelicalism with the experience of the gifts of the Spirit that is often associated with Pentecostalism. As a relatively new faith expression, the Vineyard has not received a great deal of academic interest, and thus much of its core theological commitments have not yet been explored. I shall argue that the central theological distinctive of the Vineyard is their understanding of the inaugurated, enacted, eschatological kingdom of God. This distinctive is evidenced by the particular understanding of the work of the Holy Spirit in the Vineyard; which is consistently expressed in praxis. The kingdom of God was inaugurated in the ministry of Jesus, is enacted in the present age, and eschatological as it both looks forward to final consummation, even as it expects the powers of the future to be manifested in the present. This thread that is woven throughout Vineyard self-understanding and practice was infused into the movement by its founder, John Wimber. A former Jazz musician and rock band manager, Wimber came to faith late in life, and was greatly impacted by the theology of George Eldon Ladd who spoke of the kingdom reality as “fulfillment without consummation,” known in Vineyard parlance as the kingdom that is “already but not yet”.

John Wimber took this understanding of the already-not yet kingdom of God and fused it with his growing desire for and experience of the gifts of the Holy Spirit, including speaking in tongues, prophecy, and healing. To fully understand Vineyard theology, one must understand this dynamic synthesis that is different from both evangelical Protestant theology and classic Pentecostalism. This project employs both constructive systematic theology and philosophical phenomenology to examine Vineyard theology and Vineyard praxis in order to present an introduction to this unique faith expression.

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- For John and Carol Wimber

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ABBREVIATIONS

<i>PNEUMA</i>	<i>PNEUMA: The Journal of the Society for Pentecostal Studies</i>
<i>JPT</i>	<i>Journal of Pentecostal Theology</i>
JPT Supplement	Journal of Pentecostal Theology Supplement Series
<i>DPCM</i>	Stanley M. Burgess and Gary B. McGee, ed. <i>Dictionary of Pentecostal and Charismatic Movements</i> . Grand Rapids, MI: Zondervan, 1988.
<i>NIDPCM</i>	Stanley M. Burgess and Eduard M. van der Maas, ed. <i>The New International Dictionary of Pentecostal and Charismatic Movements</i> . Grand Rapids, MI: Zondervan, 2003.
<i>PE</i> 1986.	Wimber, John. <i>Power Evangelism</i> . San Francisco: Harper & Row,
<i>PH</i> 1987.	Wimber, John. <i>Power Healing</i> . San Francisco: Harper & Row,
<i>PP</i> Francisco, 1993.	Wimber, John. <i>Power Points</i> . San Francisco: Harper San
<i>TWIW</i>	Wimber, Carol. <i>John Wimber: the Way it Was</i> . London: Hodder & Stoughton, 1999.
<i>Quest</i>	Jackson, Bill. <i>The Quest for the Radical Middle</i> . Kenilworth, South Africa: Vineyard International Publishing, 1999.
<i>EGTP</i>	<i>Everyone Gets to Play</i> . ed. Christy Wimber. Norcross, Georgia: Ampelon Publishing, 2009.
<i>TWIWO</i> Georgia: Wimber	<i>The Way In is the Way On</i> . ed. Christy Wimber. Norcross, Ampelon Publishing, 2006. <i>John Wimber: His Influence and Legacy</i> . ed. David Pytches. London: Cox and Wyman, 1998.
<i>ETS</i>	<i>Equipping the Saints</i>
<i>FF</i>	<i>First Fruits</i>
<i>VOV</i>	<i>Voice of the Vineyard</i>
<i>TPOF</i> of 1974.	Ladd, George Eldon. <i>The Presence of the Future; the Eschatology of Biblical Realism</i> . Grand Rapids, MI: Eerdmans Publishing,

INTRODUCTION

The Vineyard movement is an emerging Protestant tradition with an ecclesiological influence far beyond its numerical strength. From its beginning in the 1970s, the Vineyard has grown rapidly, and has placed itself as a church movement that seeks to define a “middle way” between American Evangelicalism and Pentecostalism. This nascent faith tradition has enjoyed a growing impact, evidenced by the expansion of the movement across the globe.

The Vineyard movement desires to incorporate the emphasis on conversion and sanctification from Evangelicalism, with the openness to and practice of the charismatic gifts that is the hallmark of Pentecostalism. Despite the influence of this ecclesial expression, there has been little academic work dedicated to the study of the theology and praxis of the Vineyard. It is often considered within such categories as “neo-Pentecostalism,” “Charismatics” or the even less descriptive (and quite historically naïve) “Third Wave of the Holy Spirit”.

The pioneer of the Vineyard movement was John Wimber (1934-1997), who enjoyed a successful career as a jazz musician and rock band manager before his conversion to Christianity in a Quaker church. Early in his pastoral career, he discovered the writings of George Eldon Ladd, professor of New Testament at Fuller Seminary in California. His encounter with Ladd’s concept of the “already and not yet” kingdom of God dramatically changed Wimber’s approach to theology and ministry. This particular construal of the kingdom of God, borrowed and modified from Ladd, grounds the ecclesiology, the eschatology, and the pneumatology of the Vineyard movement. Further,

members of these communities argue that their theology and praxis is unique from both their Evangelical and Pentecostal friends.

While the idea of the kingdom of God as “fulfillment without consummation” (in Ladd’s terms) has become the contemporary consensus, this is the culmination of a 200 year quest. Beginning in the modern period with Immanuel Kant, and continuing through Albrecht Ritschl, Adolf von Harnack, Johannes Weiss, Albert Schweitzer, Rudolph Bultmann, C. H. Dodd, and Joachim Jeremias, it would be no exaggeration to say that the concept of the kingdom of God has been one of the dominant themes in modern theological and biblical scholarship, as the theme occupies a significant place in the works of nearly all theologians in the modern period. The consensus of the mystery of the kingdom, or fulfillment without consummation, is well understood in many modern church movements, traditions, and communities. One of the primary arguments of this essay will be that while the Vineyard movement shares the conceptual framework of the late modern protestant theology, its praxis deeply reflects and reinforces the kingdom theology in a manner that separates the Vineyard from contemporary American Evangelicalism and Pentecostalism.

With this background, a number of questions may be raised. In what sense can it be said that the Vineyard movement is a “kingdom of God” based movements? What is the eschatology that justifies this view of the kingdom of God? Certainly, it is a given that theological commitments lay in the background of practicing the faith, so in what way is Vineyard praxis influenced by their particular conception of the kingdom of God? The movement claims to be a sort of *via media* between traditional Evangelicalism and

Pentecostalism, does this in fact hold true among the practitioners of the faith? How can we determine the degree to which theology influences praxis, in either the movements under study or their contemporaries? Of particular concern in light of the “pneumatological turn” in systematic theology, what is the relationship between eschatology and pneumatology in the Vineyard? To sum up, the guiding question of this project may be stated as thus: what *distinguishes* the Vineyard movement from other Christian communities that also claim to be based on the kingdom of God trope?

Due the ubiquitous nature of the kingdom idea, there have been numerous studies done on the relation between the kingdom of God and pneumatology. James Dunn’s classic essay ‘Spirit and Kingdom’ (1970) sets the tone for much of this discussion from the Reformed and Evangelical side. Numerous Evangelical authors have offered their contributions from their respective theological commitments. Pentecostals such as Amos Yong and Steven Land have eagerly embraced the kingdom concept and related it to pneumatology and classic Pentecostal *leitmotifs* such as Spirit baptism and the operation of the *charismata*. Frank Macchia’s seminal work *Baptized in the Spirit: A Global Pentecostal Theology* firmly engages the kingdom of God concept with the “central Pentecostal distinctive” of Spirit baptism. Missing in the discussion thus far is an investigation of how the kingdom of God concept influences the pneumatology and praxis of the Vineyard. This study seeks to fill that gap.

Given that there has been little academic attention focused on the Vineyard this study will serve for many as an introduction to the theology and praxis of this association. Furthermore, the phenomenological methodology related to the study of the praxis of this movement is relatively new in philosophical theology, and thus, should open new

trajectories of study that will be beneficial for many students of religious experience. While numerically the Vineyard cannot compare to the 600 million or more classical Pentecostals in Christendom, the influence of the movement on both classic Evangelicalism and Pentecostalism is considerable. Unfortunately, there has been little ecumenical dialogue from the Vineyard movement to classic Pentecostalism, and thus this study may also prove to open the way for discussion for both theologians and practitioners.

The method of the dissertation is primarily that of constructive systematic theology. This involves consultation with select biblical sources, analysis and appropriation of a philosophical resource, and critique of contemporary positions in order to develop a more satisfactory theological understanding of the Vineyard movement. I will first attempt to examine the theological and historical background of the Vineyard. This section of the project will be largely descriptive, due to the paucity of treatment on the subject matter.

Next, I will begin the comparative theological analysis. The focus of chapter two will be the eschatology of the Vineyard; which will be compared and contrasted with eschatologies of Evangelicalism and Pentecostalism. A necessary overview of the twentieth-century kingdom of God studies will provide the necessary background to understand the eschatological constructs of these theological models. Following this analysis, the third chapter will move to the recovery of Pneumatology in late modern theology. This will lead to an examination of the theology of the work of the Spirit the Vineyard; again contrasted with their counterparts in other Protestant traditions.

I will then undertake a rigid phenomenological investigation of the mystical and charismatic experiences of believers within the Vineyard tradition. After a brief introduction to the phenomenological method, the majority of the fourth chapter will entail a scrutiny of the religious experience of Vineyardites to better surface their characteristic practices. The phenomenological method is preferred as a tool for examining religious praxis and experience. Phenomenologists such as Anthony Steinbock have established that religious and mystical experiences can be interrogated much like cultural products and other objects of perception. To be specific, the particular religious experience of the work of the Spirit expressed through the charismata of healing, demonic deliverance, and revelatory expression will be interrogated via examination of popular level writings, denominational tracts, and other written sources. The descriptive and clarifying power of phenomenology will delineate the unique religious experiences within the movement. The results of this phenomenological investigation will offer new lines of investigation as to the relationship between theology and praxis in the Vineyard, and form the basis for further comparisons of other facets of religious experience.

The final chapter will contain a constructive proposal whereby the discoveries of the descriptive and comparative sections will be extended to other theological loci. This discussion will expand the theological self-understanding of those within the Vineyard; as well as offer some constructive proposals about how this articulation may influence other theological axioms. These proposals will present new trajectories of investigation for further scholarship. Further, this study will give a base understanding for those outside the movements to understand the theology of the Vineyard, in order to gain some purchase needed for anticipated ecumenical dialogue.

At the conclusion of this study, I will have established that the inaugurated, enacted, eschatological vision of the kingdom of God is the central theological distinctive of the Vineyard movement. I will further argue that this central distinctive is pneumatologically grounded and evidenced in praxis, and furthermore, this cohesion between theology and praxis forms a model that is better able to negotiate the postmodern and post-Christian landscape than those offered by American Evangelicalism or Pentecostalism. In this way, the Vineyard movement represents a *via media* between Evangelical theology and Pentecostal praxis. This theological construction should be accounted for on its own merits. It is therefore inadequate to consider the Vineyard to be a modest variation of Evangelicalism, neo-Pentecostalism or the Charismatic movements.

CHAPTER ONE: The Theological Influences of John Wimber and the Vineyard Movement

In order to delineate the relationship between pneumatology and eschatology in the Vineyard movement, it is first necessary to understand the theological influences of the pioneer of the movement, John Wimber (1934-1997). The objective of this chapter is to provide an overview of the formative theological influences of John Wimber. This will set the context for the more extensive theological exposition which will follow later.

Wimber joined the nascent Vineyard movement when it was an informal collection of eight churches. He was quickly recognized as the de facto leader of the movement, and for the next two decades put his stamp on the theology and praxis of the Vineyard movement.¹ Therefore, an exposition of Vineyard theology is in many ways a theological treatise on the thought of John Wimber.

This chapter will proceed as follows. First, I shall discuss John Wimber's background, conversion, and early theological influences. As he was raised in an atheistic family with no church goers in the previous four generations, his perspective of church was largely as an outsider, especially to the form of Protestant Evangelicalism in Southern California in the 1960s. Wimber's phenomenal career in professional music (culminating as the manager and arranger of the popular music group The Righteous Brothers) gave him further perspective on worship praxis in the contemporary churches he became exposed to. His professional music background and understanding of how music influences human behavior continue to impact the worship experience in Vineyard churches to this day.

¹ Wimber's impact undoubtedly spread beyond the Vineyard to the broader "third wave" movement, which will be described below, and the Anglican renewal widely known as the "New Wine" movement.

Next, I will discuss his early exposure to the evangelical Quaker church where he became a Christian. This formative experience exposed him to doctrine and practices that can be found in extant Vineyard Churches. John's conversion in 1963 at the Yorba Linda Friends Church in Yorba Linda, California exposed him to the familiar doctrines and practices of the Protestant Evangelical churches in America: the focus on conversion, repentance, sanctification, a high view of scripture, and personal evangelism. These broad evangelical characteristics were combined with the unique Quaker influences of quietude, simplicity, and waiting on the Spirit to form an amalgam which Wimber practiced for nearly a decade.

The third major group of theological influences came to John Wimber as he became exposed to Pentecostal, Charismatic, and third world believers at Fuller Seminary. In this section, I will discuss how Wimber moved from a position of cessationism regarding the contemporary exercise of supernatural gifts (the position of Yorba Linda friends Church and the Calvary Chapel movement) to become the leading figure in the "signs and wonders" movement. Exposure to and dialogue with sincere, wise, and mature Pentecostals like Russell Spittler, C.

Peter Wagner and Donald Gee caused Wimber to reconsider his early cessationist positions. As he became conversant with Fuller students from third world, non-western countries, he re-examined the convictions that he had formed at Yorba Linda Friends church. As a result of his biblical study and dialogue with continuationists, Wimber began to change his position on the presence of the charismatic gifts in the contemporary church.

Finally, I will show how these formative theological influences set in place what would be later called “The Vineyard Genetic Code,” which is crucial to understanding the character and theology of the contemporary Vineyard movement.

1. John Wimber and the Vineyard

1.1 Conversion and Early Years

John Wimber was born on February 25th, 1934 in Kirksville, Missouri and was the only child of his mother, who was abandoned by the child’s father on the day he was born.² The family was not religious and had no church attendance or participation. John was a musical prodigy, and as an only child spent long hours learning and practicing musical instruments. In 1953, as an eighteen year old, Wimber won first prize at the prestigious Lighthouse International Jazz festival competition.³ After graduating from high school, John pursued a career in the music industry, writing, playing, and arranging Jazz music and winning numerous awards and recognitions. He married his wife Carol in 1955, and they soon had three kids, while living in Las Vegas, Nevada. In 1962 Wimber became the manager of an up and coming popular music band named the Righteous Brothers, for whom he also arranged music and played saxophone. While his music career was skyrocketing, his personal life fell into despair. The couple was separated for

² For biographical information on John Wimber see the book *John Wimber: The Way it Was*, by Carol Wimber, John’s wife. (London: Hodder & Stoughton, 1999) hereafter *TWIW*.

³ Carol Wimber, *TWIW*, 31. A fine resource from a first-hand source who did extensive research on the Vineyard is Bill Jackson’s *The Quest for the Radical Middle: A History of the Vineyard* (Cape Town, South Africa: 1999), hereafter, *Quest* 44.

some time, with Carol living in Los Angeles, and John in Las Vegas, before Carol began divorce proceedings in 1962.⁴

In a fit of desperation, John went out into the desert one morning to search for answers. He recounts that after crying out to God for help, Carol called him the next morning, asking to give the marriage one more try. John moved his family from Las Vegas to Orange County, California, in hopes that a more stable setting would help them straighten out their marriage problems. In December of that year, John and Carol met with one of John's oldest friends and fellow musicians, Dick Heying. Dick and his wife Lynne informed the Wimbbers that they had become Christians, and were attending a local church, Yorba Linda Friends Church, an Evangelical Friends gathering.⁵ In 1963, John and Carol began attending Yorba Linda Friends Church, where they began attending a small Bible study led by a layman, Gunner Payne.⁶ Gunner would become a foundational person in John Wimber's spiritual quest. For many months, John would badger Gunner with many questions related to faith, the Bible, Christianity and Jesus. Eventually in that year, first Carol, then John, made faith professions and became Christians.⁷

In December of 1963 the Wimbbers faced a crossroads: in the midst of his newfound Christianity, John had been slowly letting his music career slide away, but Bill Medley of the Righteous Brothers called John and begged him to produce a Christmas Album. John eventually refused his offer. In the winter of 1964, Bill called again, this time informing him that they needed John on board because the Righteous Brothers had

⁴ John Wimber, *Power Points*, (New York: HarperCollins, 1991), 17. Hereafter *PP*.

⁵ Carol Wimber, *TWIW*, 59ff.

⁶ Wimber, *PP* 22-23.

⁷ In his book *Power Evangelism* (San Francisco: Harper & Row, 1986), Wimber states his conversion occurred in 1962, xv. Hereafter, *PE*. However, Carol Wimber states that they were converted in 1963, *TWIW*, 64-65.

been tapped to headline for the Beatles upcoming tour. Again, John Wimber refused, sensing that this was a temptation to re-enter his former life of music, drug and alcohol consumption and decadence. This decision proved to be John's final break with the professional music business.

1.2 The Yorba Linda Friends Church 1964-1977

Wimber began to explore his new faith in earnest. He became a disciple of Gunner Payne, following him as Gunner evangelized and ministered to the community of Yorba Linda. John was a quick study, and soon was leading Bible studies and evangelistic outreaches. The church experienced explosive growth in this period, and outgrew their facilities several times. In working with Gunner, the classic evangelical characteristics of Bible study, personal evangelism, conversion, sanctification, and church life became second nature to John. His leadership skills and abilities were obvious, so in 1970 John was asked to join the pastoral staff at Yorba Linda friends Church, a position that he held until 1974. In these years, John would later recall that he and Carol had led hundreds, perhaps thousands, of people to Christ.⁸

It is interesting to note that at this time, the Evangelical Quaker church was cessationist in regards to the operation of the Charismatic gifts. The Wimbbers had some exposure to various individuals who expressed the charismatic gifts, such as speaking in tongues and divine healing (and even had several experiences themselves), but due to their theological convictions, rejected these gifts as normative.⁹ In a following section, I

⁸ John Wimber, *Power Healing* (San Francisco: Harper & Row, 1987), 23. Hereafter, *PH*.

⁹ It was in this time at Yorba Linda Friends Church, as Wimber began to study the scriptures for himself, that he had a conversation with one of the elders of the Friends church, in which Wimber inquired, "when do we get to do the stuff?", referring to the signs and wonders that marked the ministry of Jesus and the early church. At the time, he was disappointed by, but accepted nonetheless, the answer from the

will trace the greater influence of evangelical Quaker theology on Wimber. John enrolled in Azusa Pacific College in 1970, earning a two-year certificate in Biblical Studies.¹⁰ He was given the position of co-pastor of Yorba Linda Friends Church and was teaching 11 Bible studies and overseeing more than 500 people.¹¹

cessationist elder “We don’t do that anymore”. This concept of “doing the stuff” later became a foundational myth of Vineyard identity. Sermons and video teachings of Wimber retelling this story are copious on the internet.

¹⁰ Jackson, *Quest*, 51.

¹¹ Ibid.

1.3 The Fuller Institute of Church Growth 1974-1978

In 1975, John Wimber was asked by Dr. C. Peter Wagner to establish the Charles E. Fuller Institute of Evangelism and Church growth at Fuller Evangelical Seminary in Pasadena,

California.¹² The two men had met earlier, as Wimber had enrolled in a doctoral ministry church growth course taught by Wagner in 1974. In Wimber, Dr. Wagner perceived exactly what he had needed in a partner: a practitioner who had a great deal of experience with the everyday practicalities of running a church. Wimber was at the point of burnout in his pastoral ministry, and welcomed the opportunity for a career change.¹³

At the institute of church growth, Wimber began to travel across the U.S. visiting churches and studying their leadership structures and growth patterns. During this time, Wimber consulted with hundreds of churches from 27 denominations, and met over 40,000 pastors.¹⁴ He and Carol maintained their membership at Yorba Linda Friends Church, but stepped away from most of their leadership obligations.

Several significant events at Fuller served to change the course of Wimber's ministry philosophy and consequently, shaped the eventual character of the Vineyard. First, for the first time Wimber came into personal contact with academics from Pentecostal and Charismatic backgrounds such as Michael Green, Russell Spittler and Donald Gee.¹⁵ Secondly, Wimber developed friendships with many non-western students

¹² It is interesting to note there is some discrepancy in the dating of this event. In *Power Evangelism*, John Wimber states this occurred in 1974, but Dr. Wagner states this occurred in 1975 in his book *How to Have a Healing Ministry Without Making Your Church Sick*, (Ventura, CA: Regal Books, 1998). Carol Wimber believes that Dr. Wagner is right, see *TWIW*, 98. Bill Jackson concurs based on his research and a personal conversation with Dr. Wagner, *Quest*, 53.

¹³ Carol Wimber, *TWIW*, 98; Wimber, *PH*, 28-29; Wagner, *Healing Ministry*, 47.

¹⁴ Cited in Jackson, *Quest*, 53; Wimber, *PH* 29-30.

¹⁵ Wimber, *PP* 59.

and professors who had experience in foreign missions. These students and scholars such as C. Peter Wagner and Charles Kraft had robust understandings of the *charismata*, especially healing, deliverance and spiritual warfare, which challenged Wimber's cessationist paradigm.

Finally, Wimber encountered the teachings of George Eldon Ladd, who synthesized the twentieth century theological concept of the kingdom of God as being present, but not completely consummated. As a result of these influences, John began to question his cessationist position. Unknown to him, Carol had begun to do the same. In a small group of the Yorba Linda Friends Church, the Wimbbers and close friends (including Carol's sister Penny and her husband, Bob Fulton) began experimenting with praying for the sick. As the group grew in numbers and influence, they began to welcome and accept other manifestations of the Holy Spirit such as tongues and prophecy.¹⁶ This move eventually drew them into conflict with the leadership of the fellowship. In April of 1977 both parties agreed that the small group of people in relationship with John and Carol should part from Yorba Linda Friends Church, so that they would be free to continue their pursuit of the *charismata*.¹⁷

¹⁶ Wimber, *PH* 43.

¹⁷ Carol Wimber, *The Way it Was*, 120; Jackson, *Quest*, 63.

1.4 Calvary Chapel Yorba Linda

In 1977, Wimber began leading a small group of believers that would eventually become Calvary Chapel Yorba Linda.¹⁸ Initially, this group numbered over 100 people. Due to a connection with John McClure, John Wimber's assistant at Fuller, the new group affiliated with Dr. Chuck Smith's Calvary Chapel group and constituted themselves as Calvary Chapel Yorba Linda on Mother's Day, May 8th 1977.¹⁹

Chuck Smith had started the Calvary Chapel movement after ministering to thousands of young people during the Jesus Movement of the late 1960s and early 1970s.²⁰ By the time Wimber joined the movement, Smith was leading a group of churches that were exploding in membership, even though they were primarily composed of teenagers and young adults, the so-called "hippie culture" of Southern California. One of the early leaders of the "Jesus People" movement of the sixties and seventies, Smith attracted numerous young leaders to his ministry.

At first, this was a good fit for the group gathered by the Wimbbers and the Fultons. John served as the de facto pastor. However, the harmony would prove to be short lived. As the Yorba Linda Calvary Church continued to pursue the charismatic gifts of the Holy Spirit, they came into increasing conflict with other pastors and the leadership of Calvary Chapel. John increasingly incorporated time for healing prayer into

¹⁸ Jackson, *Quest*, 84ff.

¹⁹ Carol Wimber notes there is some confusion as to the exact date of this separation, as in *Power Evangelism* John Wimber relates this happened in 1974, whereas Peter Wagner recalls it happening in 1975. Carol suggests that Wagner's timetable may be the more reliable. Jackson, *Quest*, 63; Wimber, *PE* 45; TWIW, 98.

²⁰ For more information on Dr. Chuck Smith and Calvary Chapels see Chuck Smith, *The History of Calvary Chapel* (Costa Mesa, CA: The word for Today Press, 1990); idem, *Charisma vs. Charismania* (Costa Mesa, CA: The word for Today Press, 1992).

their services, which had never been practiced in Calvary Chapels before.²¹ John welcomed and accepted other charismatic manifestations, including speaking in tongues, prophecy, and deliverance from evil spirits. Further, Calvary Chapel had an expressly dispensationalist eschatology, that taught the end-times rapture of the Church.²² This doctrine was in stark contrast to Wimber, who had by now fully accepted the non-dispensationalist “already and not-yet” kingdom theology of G.E. Ladd. These two sources of conflict, dispensationalism and cessationism, caused increasing tension between the two groups.²³

The conflict grew and eventually proved to be too great a divide between the groups, and once again, the group around the Wimbbers and Fultons, now numbering over 1500 people, was blessed by Chuck Smith and sent out from the Calvary Chapel association in May, 1982.²⁴

1.5 The Vineyard Movement Begins

John Wimber had become close friends with Ken Gulliksen, a former Calvary Chapel pastor. Ken had, by 1982, over seven churches gathered in what he had named “the Vineyard.” Originally, Gulliksen had not envisioned that the Vineyard Churches would separate from the Calvary association; rather he considered the Vineyard churches under his care to be a subset or movement within the larger Calvary Fellowship.²⁵

²¹ Wimber writes in *Power Healing* that by 1977, he had become convinced that divine healing was operative for the contemporary church. *PH*, 44. In Bill Jackson’s view, Wimber had begun to promote “in the front room what Calvary was doing only in the back room”. *Quest*, 85.

²² See chapter 2 on the process of Wimber’s rejection of dispensationalism, and his differences with Calvary Chapel’s and Chuck Smith’s eschatology. Also consult Jackson, *Quest*, 88.

²³ Jackson, *Quest*, 85-6.

²⁴ Carol Wimber’s account of this separation notes that this experience was painful for John, as he did not think what he was doing at YLCC was much different than the other Calvary Chapels. *TWIW*, 157-8.

²⁵ Jackson, *Quest*, 81-2.

However, like Wimber later would, Gulliksen separated himself from his Calvary peers by encouraging the operation of the charismata within the Vineyard Churches. When the Wimber group came out of Calvary Chapel in 1982, Gulliksen and Wimber immediately brokered a partnership, with Gulliksen giving Wimber the leadership of the fledgling Vineyard Churches. Thus, in May 1982 Wimber's group became known as the Vineyard Christian Fellowship of Anaheim. Within a year, over 30 other Calvary Chapels would change their affiliation to the Vineyard Movement.²⁶

According to Bill Jackson, in his history of the Vineyard entitled *The Quest for the Historical Middle: A History of the Vineyard*, many of these pastors were attracted to Wimber's openness to charismatic gifts, and his experience and knowledge of church planting and church growth that he had gained in his years at Yorba Linda Friends Church. John Wimber stepped away from the Fuller Institute of Church Growth in 1980, but continued his close relationship with Dr. C. Peter Wagner. In January of 1982, Dr. Wagner called on Wimber to join him in co-teaching a new course at Fuller Theological Seminary. The course, which was destined to make history, was entitled "MC 510: Signs, Wonders, and Church Growth."²⁷ Dr. Wagner was the professor on record, but the course was largely run by Wimber. Wagner would often lecture on missiological or pneumatological issues, then would turn the classroom over to John Wimber for 'clinic time', at which point Wimber would begin to minister to those in attendance, all the

²⁶ Ibid., 88.

²⁷ In a quote made famous in Vineyard and Fuller Seminary circles, the Dean at Fuller Seminary at this time, Dr. Robert Meye, reportedly said, "I know of only two seminary courses which have become famous...the first was the course on dogmatics taught at Basel by Karl Barth, and the other is MC 510 taught by John Wimber here at Fuller." Dr. Wagner speaks of this experience in his book *The Third Wave of the Holy Spirit* (Ann Arbor, MI: Vine Books, 1988), 25-30. The material for this course was eventually formed into Wimber and Springer's book *Power Evangelism*. See Carol Wimber's recounting of MC 510 in *TWIV* 166-68.

while describing the process and phenomena that he observed.²⁸ MC 510 became one of the most successful (and controversial!) courses in Fuller's history, and put John Wimber, and the Vineyard Movement, on the national stage.

1.6 Signs, Wonders, Church Growth: the Beginnings of a Distinct Theology

As early as 1964, John and Carol had experienced healing prayer when their son Sean, who was three years old at the time, had wandered into a bees' nest and received dozens of stings. John, who at this point had only been a Christian for a short time, began praying for his son even though he had no theological grid that would support such prayer. To his surprise, Sean was healed instantly and all of the stings disappeared.²⁹ However, Wimber recounts in *Power Healing* that even though he did not have a theological construct that allowed for the operation of the *charismata*, he continually had charismatic experiences such as praying in tongues, healing, and prophetic insight.

In August of 1977, Wimber had been teaching through the book of Luke at the Yorba Linda Friends church. He was thus forced to teach on the topics of healing and deliverance, even before he or the church engaged in the praxis. He wrote that the congregation began the praxis of healing prayer before he did, due to his teaching on the subject. At one point, the church had been actively praying for healing for over eleven

²⁸ Wimber recounts this time in numerous writings, sermons, and teachings. In this course syllabus, the introduction to the class states; "This course will focus on developing a better understanding of the purpose of the wide range of signs and wonders that have existed throughout the history of the Church...this course is designed primarily for individuals interested in more than new information. *It is aimed especially at those who desire to understand, develop and allow for a miraculous ministry as God directs and empowers them.*" (Italics mine) John Wimber and Dr. C. Peter Wagner, Course Syllabus, MC 510/610, Fuller Theological Seminary, Winter 1985, introduction. In other words, the course as developed by Wimber and Wagner was not merely academic, but practical, in that, after Wagner taught on the subject in a traditional didactic fashion, he would turn the class over to Wimber for "clinic time" at which point Wimber would demonstrate prayer ministry by praying for students in the classroom, and teaching and coaching them as they prayed for other students.

²⁹ This incident is recounted by John Wimber in *PH*, 3-4, and Carol Wimber in *TWIW* 75-76.

months without experiencing a single instance of divine healing. During this time, Wimber read countless books from Church history to contemporary writers in the Pentecostal and Charismatic movement. They finally experienced a breakthrough when John prayed for a woman with a fever and she was healed instantly.³⁰ After this experience, the church continued to experience successful healing prayer on a frequent basis.³¹

As noted above, when Wimber came to Fuller Seminary as a student, his cessationist position was forcibly challenged by some of the faculty and his fellow students. Wimber notes that some of the students from “third world” countries introduced him to the idea of “power evangelism,” that is, they told him stories of dramatic conversions of individuals, families, and groups that had occurred after an instance of divine healing.³²

After he became the leader of the fledgling Vineyard movement, Wimber faced a dilemma. Since 1977 he had been convinced that the gifts of the Holy Spirit were meant to be operative for the church. His early exposure to some of the more flamboyant and popular Pentecostal “faith healers” and evangelists had at one time turned him off to the

³⁰ Wimber, *PH*, 44-55. Wimber recounts this in his introductory talk at the 1985 ‘Signs and Wonders’ Conference in Anaheim, California. This video and audio are available from Vineyard resources as ‘I’m a fool for Christ- Whose Fool are You?’

³¹ This first healing incident was followed by Wimber’s “Honeycomb” vision, which has become a defining myth of the Vineyard identity. Wimber recounts it in his book *Power Healing*: As Wimber drove from the woman’s house, he saw a vision in the sky: “Then I was jolted out of my jubilant mood by an incredible vision. Suddenly in my mind’s eye there appeared to be a cloud bank superimposed across the sky. But I had never seen a cloud bank like this one, so I pulled my car over to the side of the road to take a closer look. Then I realized it was not a cloud bank, it was a honeycomb with honey dripping out on to people below. The people were in a variety of postures. Some were reverent; they were weeping and holding their hands out to catch the honey and taste it, even inviting others to take some of their honey. Others acted irritated, wiping the honey off themselves, complaining about the mess. I was awestruck. Not knowing what to think, I prayed, ‘Lord, what is it?’ He said, ‘It’s my mercy, John. For some people it’s a blessing, but for others it’s a hindrance. There’s plenty for everyone. Don’t ever beg me for healing again. The problem isn’t on my end, John. It’s down there.’” 52. I shall return to discuss this significant event in a following section on the phenomenology of religious experience in the Vineyard.

³² Wimber, *PH*, 42.

charismata entirely. His Quaker sensibilities caused him to be skeptical of dramatic and flamboyant presentations and appearances that were often the hallmark of the popular “faith healers”. However, his interest and training in church growth drove him to explore the connection between miracles, evangelism, and church growth. This quest would eventually become one of the principal features of the Vineyard “DNA.”

1.7 Establishing the Vineyard Genetic Code

While he was at Fuller Seminary, Wimber became intrigued by a concept of sociology called *set theory*, which was introduced to him by Dr. Paul Hiebert. Hiebert spoke of organizations forming under three different models: bounded sets, centered sets, and fuzzy sets.³³ A bounded set is one in which the “boundaries” of who is in or out of the set are clearly delineated in the form of creeds, articles of commitment, or even, birthplace, race, or genetics. In contrast, *centered sets* have no such clear markers, as all subjects are oriented towards a commonly agreed upon center. Thus the salient question in a centered set is not, “who is in or outside the set,” but rather, “what is the trajectory of a particular member- towards the center or away from the center.” Wimber was attracted to this concept (perhaps somewhat due to his Quaker influence) because he saw it as allowing more freedom within diversity for both individual believers and churches.³⁴

³³ The concept is rooted in mathematical set theory, but Hiebert saw its application to anthropology. Hiebert discusses the concept in his book *Anthropological Insights for Missionaries* (Grand Rapids, MI: Baker, 1985).

³⁴ Wimber introduced this concept to Vineyard pastors in a training seminar he called “Building the Church from the Group Up.” The material for the seminar was eventually formalized in Alexander Venter, *Doing Church: Building from the Bottom Up* (Cape Town, South Africa: Vineyard International Publishing, 2000) hereafter, *DC*. Venter has an extended discussion of set theory in his section “Three Sociological Models of Community” 50-61. Wimber reinforced this in a series of articles titled “Staying Focused: The Vineyard as a Centered Set” from 1995-1996 in *Vineyard Reflections*. Jackson states that Wimber publicly taught this concept to the movement leaders in 1989, see *Quest* 244-45.

Alexander Venter, a South African Vineyard pastor who served as John Wimber's research assistant for several years, states it this way:

the Centered-set is a paradigm or frame of reference that is responsibly liberating. It is a flexible, value-driven society. The idea is that people are drawn to a set of values with which they identify, represented by the center...who the leaders are, and what they represent, attract others, who see in them the kind of life that they would like to live.³⁵

Soon after Wimber became the leader of the nascent Vineyard movement, he set forth what he described as the Vineyard 'genetic code': that is, the essential characteristics that he hoped would be true of every Vineyard church. The inchoate genetic code was first presented by John Wimber at a conference for Vineyard pastors in 1983.³⁶ It was Wimber's desire that the genetic code would become the distinguishing marks of Vineyard churches worldwide, even if expression or presentation of the code may vary due to cultural or societal conditions.³⁷ The formal development and declaration of the code became a necessity as the Vineyard movement grew, and more churches chose to "adopt in" to the movement. Venter contends that Wimber realized that the code needed to be formally declared after the controversy with the "Kansas City Prophets" in 1991.³⁸ Wimber relayed the code often "in formal services, when adopting a

³⁵ Ibid., 53. The centered set model is foundational to understanding Vineyard ecclesiology, organizational structure, and developing theology, and thus will be referenced throughout this project.

³⁶ Jackson, *Quest*, 101. Jackson's list includes the following items: worship, Scripture, fellowship, ministry, caring for the poor, training, a non-religious style, church renewal, church planting, and spiritual gifts.

³⁷ Ibid., 236-37. Alexander Venter states he first heard the code formalized in 1991. Venter further argues that Wimber intended to put the code into 10 unique items that pastors and churches could easily understand and replicate. I will return to the genetic code and its impact on Vineyard praxis in a later chapter.

³⁸ The so-called "Kansas City Prophets" era of the Vineyard movement is well chronicled in Bill Jackson's *Quest for the Radical Middle*, chapters 10-13. In this period of time, John Wimber received several significant prophecies that encouraged him to "stir up" the gift of prophecy in the Vineyard. Men like Bob Jones, Paul Cain, and Jon Paul Jackson were involved with Mike Bickle's Kansas City Vineyard, and took center stage in the movement's conferences and publications for a time. As several personal moral failures occurred, and numerous well publicized prophecies failed, Wimber became gradually disenchanted with the "Prophets" and began to restrict their activity.

church into the Vineyard, or when ordaining a new pastor, or when commissioning a new Vineyard that had been planted and was now a fully-fledged church.”³⁹ Venter states the following items as principal elements of the genetic code: The scriptures, worship, small groups, spiritual gifts, training, ministry to the poor, evangelism, church planting, and ecumenical relationships.

³⁹ Venter, *DC*, 236.

2. The Influence of the Evangelical Friends Church on Wimber's Thought

2.1 Evangelical Friends in America

To understand the influence of Quakerism on John Wimber and the Vineyard, it is necessary to first locate Yorba Linda Friends church within the larger historical tradition of the Friends and then, within the particular stream of evangelical American Friends within this tradition.⁴⁰ Quakerism, or the Religious Society of Friends, as they prefer to be called, is a broad and diverse movement that has evolved numerous genera across the globe.⁴¹ In North America, there are currently four major groups within the Friends tradition.⁴² The four groups all trace their heritage to the historical Friends like George Fox, William Penn, Robert Barclay, and from the Puritan Movement in England during the seventeenth and eighteenth centuries.⁴³ During the nineteenth century, however, a

⁴⁰ As the Society of Friends has a rich, diverse, and global expression that has developed over nearly 500 years, this section will focus primarily on the beliefs and practices of Yorba Linda Friends Church, as Wimber's exposure to the Society of Friends was primarily through the lens of YLFC.

⁴¹ The term "Quaker" was originally a derogatory term placed on the followers of George Fox by critics. The Society of Friends is the preferred name of the adherents.

⁴² According to Quaker Information Center of the Earlham School of Religion. Information retrieved from the Center's website on 6/2010 at <http://www.quakerinfo.org/quakerism/branchestoday.html>.

⁴³ For information on the history and religious development of the Society of Friends, consult: Margaret Hope Bacon, *The Quiet Rebels : The story of the Quakers in America*. (Philadelphia, PA: New Society Publishers, 1985); Hugh Barbour and J. William Frost. *The Quakers*, Denominations in America Vol. 3. (New York: Greenwood Press, 1988); Elizabeth Braithwaite Emmott, *A Short History of Quakerism [earlier periods]*. (New York: George H. Doran company, 1923) George Fox and Norman Penney. *The Journal of George Fox*. (Cambridge: The University press, 1911); Thomas D. Hamm, *The Quakers in America*. Columbia contemporary American religion series. (New York: Columbia University Press, 2003); Rufus Matthew Jones, *Spiritual reformers in the 16th & 17th centuries*. (London: Macmillan, 1990; 1914); Jones, *Studies in Mystical Religion*. (London: Macmillan, 1990; 1909); Jones, *Spirit in Man*, Centenary ed. (Berkeley, Calif.: Peacock Press, 1963); Jones, *Rethinking Quaker Principles*. Pendle Hill pamphlet. Vol. 8. (Wallingford, Pa.: Pendle Hill, 1940); Jones, *The life and Message of George Fox, 1624-1924* ; a tercentenary address. (New York: Macmillan Co., 1924); Jones, *The Later Periods of Quakerism*. (London: Macmillan and Co., Limited, 192) ; Rufus Matthew Jones and Clarence Pickett. *The American Friends in France, 1917-1919*. (Russell Sage Foundation, New York) administration of relief abroad, a series of occasional papers. [5]. (New York: Russell Sage Foundation, 1943); Rufus Matthew Jones, Isaac Sharpless, and Amelia M. Gummere. *The Quakers in the American Colonies*. (London ; New York: Macmillan, 1990; 1911); William Law and John W. Meister. *A Serious Call to a Devout and Holy Life*. (Philadelphia: Westminster Press, 1955); Herrymon Maurer, *The Pendle Hill Reader*. 1st ed. (New York: Published in association with Pendle Hill by Harper, 1950) Thomas James Mullen, *The renewal of the ministry*. (New York: Abington Press, 1963); Elton Trueblood, *Robert Barclay*. 1st ed. (New York: Harper & Row, 1967);

major division occurred which created two major streams within the modern Society of Friends.⁴⁴ The division occurred primarily as a reaction to, or an embrace of, the dramatic growth of evangelical revivalism in American Protestantism during the middle of the century. As Methodist revivalism swept first across England, and then across the American frontier in the Second Great Awakening, American Quakers were increasingly affected by the theological and practical implications of the “revived” faith.⁴⁵ For many, the call to renewal, to holiness, to a return to the teachings of scripture, was a call to return to the Quaker roots of Fox and Barclay. For many others, however, revivalism (and its theological sister, the holiness movement) represented a grave threat to historical Friends theology and praxis. For American Friends, this controversy would cause the “great separation” of 1827-28, which eventually created a divide within the Society of Friends that exists to the present day.⁴⁶

Of the principal disagreements that caused the “great separation”, the issues that arose centering on the Friends doctrine of the “Inner Light of Christ” were most divisive. George Fox had written in 1648 that “every man was enlightened by the divine light of

1968); Trueblood, *The People Called Quakers*. 1st ed. (New York: Harper & Row, 1966); Trueblood, *Confronting Christ*. 1st ed. (New York: Harper, 1960); Trueblood, *The trustworthiness of religious experience*. Swarthmore lecture. Vol. 1939. (London: Allen & Unwin, 1939); Jessamyn West, *The Quaker Reader*. (Wallingford, Pa.: Pendle Hill Publications, 1992).

⁴⁴ This conflict and change within the Society of Friends is brilliantly traced by David C. Le Shana, *Quakers in California; the effects of 19th century revivalism on Western Quakerism*. (Newberg, Or.: Barclay Press, 1969) and Thomas D. Hamm, *The Transformation of American Quakerism: Orthodox friends, 1800-1907*. (Bloomington: Indiana University Press, 1988).

⁴⁵ For more on the impact of the Second Great Awakening and revivalism in America, consult Edwin S. Gaustad, *The Great Awakening in New England* (New York: Harper and brothers, 1957); William Warren Sweet, *Religion in the Development of American Culture, 1765-1840* (New York: Charles Scribner's Sons, 1952); Sweet, *Revivalism in America: Its Origin, Growth and Decline* (New York: Charles Scribner's Sons, 1944); William G. McLaughlin, Jr., *Modern Revivalism: Charles Grandison Finney to Billy Graham* (New York: The Ronald Press Co., 1959).

⁴⁶ While the division began in 1827, the conflict came to a head at the famed Yearly meeting in Newport, Rhode Island in 1845. Quakerism became divided between the “Gurneyites”, or followers of the Englishman Joseph Gurney, who had been heavily influenced by American Revivalism, and the followers of John Wilbur, or “Wilburites”. The Gurneyites strain would eventually constitute the Evangelical Friends of the Twentieth century. See the discussion on Gurney below. For a period of time after the 1845 meeting, Friends in America were separated into the Hicksite, Wilburite, and Gurneyite bands.

Christ.”⁴⁷ This doctrine became one of the distinguishing elements of Quaker theology for succeeding generations. However, when the Society of Friends encountered the revivalism of Wesley and Finney, this doctrine came under serious scrutiny. For Conservatives like Elias Hicks (1748-1830) (who rejected the influences of Evangelical revivalism) the doctrine of the “Inner Light” meant that “all persons, even those who had never heard of Christ, had planted within them not only a way to salvation but also a way far above any human instrumentality.”⁴⁸ In stark contrast to the “new measures” of revivalism that focused on a crisis experience leading to the new birth, conservative friends understood that the divine light allowed Christians to gradually grow into holiness. These two conceptions of sanctification and regeneration eventually split the Quaker movement into a conservative wing, of which the “Hicksites” were representative, and the “orthodox” wing which eventually spawned the Evangelical Friends movement.⁴⁹

The orthodox friends, while rejecting the implicit universalism of the Hicksite view of the atonement, nonetheless struggled with how to reconcile the emphasis on the New Birth with their traditional understanding of the Divine Light.⁵⁰ An English Quaker

⁴⁷ The Works of George Fox (8 vols., Philadelphia: Marcus T. C. Gould, 1831), I, 71. Fox states: “John... bore witness to the light which Christ, the great heavenly prophet, hath enlightened every man that cometh into the world withal; that they might believe in it, become the children of light, and so have the light of life.” Fox states some pages later in the same volume, “But as all believe in the light, and walk in the light which Christ hath enlightened every man that cometh into the world withal, and so become children of the light, and of the day of Christ; in his day all things are seen, visible and invisible, by the divine light of Christ, the spiritual heavenly man, by whom all things were made and created”. I. 86.

⁴⁸ Hamm, *American Quakerism*, 2. For more on the life and writings of Hicks, see, Bliss Forbush, *Elias Hicks: Quaker Liberal* (New York: Columbia University Press, 1956); Robert W. Doherty, *The Hicksite Separation: A Sociological Analysis of Religious Schism in Early Nineteenth-Century America* (New Brunswick: Rutgers University Press, 1967).

⁴⁹ Hamm gives an excellent overview of the controversy over the atonement between the Hicksite and Orthodox friends, see chapter 2 “The Breakdown of the Older Vision: 1800-1850” in his *American Quakerism*.

⁵⁰ The act of interpretation was exceedingly difficult because, as Thomas Hamm points out, Fox himself wrote of the “Divine Light of Christ” in many variations, and was not systematic in his thinking. Hence,

preacher, Joseph John Gurney, (1788-1847) soon arose to be the leader of the Evangelical Quaker movement.⁵¹ Gurney studied at Oxford, was schooled in the classics, and was proficient in both modern and biblical languages.⁵² Although he was a banker, he became known for his Quaker preaching and his association with non-Quaker evangelicals like William Wilberforce. In America, Gurney became the champion of the evangelical cause, and his followers, known as the Gurneyites, pursued closer ties to revivalism and evangelicals after Gurney's death. For Gurney, the "divine light of Christ" was the knowledge of God (not equated with the conscience,) within every human, spoken of by Paul in Romans.⁵³ The "Inner Light," was none other than the direction and voice of the Holy Spirit, the third person of the Trinity:

The reality and universality of the law, or in other words, of the light being allowed, I would ask, what is it, and whence does it come? ...On the broadest scriptural principles, we must trace it immediately to God—to the Holy Spirit as the author of true moral illumination—to the Son as the Mediator through whom

both the conservative and revivalist friends could utilize Fox in support of their relative positions. A favorite text of the Gurneyite (revivalists) was these words of Fox, just several pages later than the above quotes: "The Lord God opened to me by his invisible power, how that 'every man was enlightened by the divine light of Christ.' I saw it shine through all, and that they that believed in it came out of condemnation to the light of life, and became the children of it; but they that hated it, and did not believe in it, were condemned by it, though they made a profession of Christ." To the revivalist Friends, this was sure evidence that a conversion was required, and therefore the conservative view of the atonement was repudiated. William Barclay's discussion of the Inner Light in his *Apology* 16-45, 72-124 was also cited by both sides of the disagreement.

⁵¹ On Gurney see: Joseph John Gurney, *Observations on the distinguishing views and practices of the Society of Friends*. from the 7th Loon ed. (New York: William Wood, 1986; 1869); Gurney, *A Peculiar People* [Observations on the religious peculiarities of the Society of Friends]. (Richmond, Ind.: Friends United Press, 1979; 1824); Gurney, *A letter to the followers of Elias Hicks*. (Baltimore: Woods and Crane); David E. Swift, *Joseph John Gurney: Banker, Reformer, and Quaker* (Middletown, Conn.: Wesleyan University Press, 1962); Joseph Bevan Braithwaite, ed., *Memoirs of Joseph John Gurney: With Selections from His Journal and Correspondence* (2 vols., Philadelphia: Lippincott and Grambo, 1855).

⁵² Gurney, *A Peculiar People*, Introduction by Donald Green, iii-iv. Because of his background, Gurney was not allowed to officially enroll at Oxford, but he studied under several tutors.

⁵³ Gurney held that the conscience itself was corrupt: "The conscience, which in the court of every man's soul, sits as a judge, must be regarded as one of the original faculties of human nature; and, like our other faculties, it is miserably degraded through the fall. Who can doubt that, in our first parents, before they sinned, Conscience held undisputed sway, was infallible in her decisions, and never failed to be heard in every moment of temptation"? But, alas! How different is our condition now!" Gurney, *A Peculiar People*, 56-7.

all spiritual blessings flow—to the Father as the true fountain and origin of every perfect gift.⁵⁴

With this shift in understanding of the Inner Light, later Gurneyites and other Friends began moving toward revivalism and Evangelicalism on other fronts. A strong emphasis on Bible reading and study, and a Wesleyan view of the atonement, began to dominate renewal Friends movements in post-Civil War America.⁵⁵

In 1887, Quaker representatives from various groups met in Richmond, Indiana to conference and dialogue over issues that had divided them. Delegates of the conference produced the ‘Richmond Declaration of Faith’ which was largely evangelical in its tone and doctrine.⁵⁶ In 1947, the Association of Evangelical Friends was formed from groups still associating with yearly meetings in the Gurneyite or revivalist traditions.⁵⁷ This group was later reformed as the Evangelical Friends Association, of which Yorba Linda Friends Church was a member. In 1989, the Evangelical Friends Church International was birthed, which included Friends meetings from countries outside the United States.⁵⁸

2.2 Quaker influences on John Wimber

The contention that his Friends heritage and more specifically, Yorba Linda Friends Church had a great influence on John Wimber is unquestioned.⁵⁹ The next logical investigation is to determine the range and weight of this influence, first on

⁵⁴ Ibid., 59.

⁵⁵ Hamm, *American Quakerism*, 49-50. Also consult Richard E. Woods, *Evangelical Quakers in the Mississippi Valley 1854-1894* Ph.D. Dissertation, 1989.

⁵⁶ Ibid., 137-38; Rufus Jones, *Quakerism vol II*, 930-33. The text of the Richmond declaration can be found online at <http://www.quakerinfo.com>.

⁵⁷ Arthur O Roberts, *The Association of Evangelical Friends; A Story of Quaker Renewal in the Twentieth Century* (Newberg, OR: Barclay Press, 1975).

⁵⁸ According to the Evangelical Friends Church International website, affiliated meetings are now located in Africa, Latin America, Asia, Europe and North America.

⁵⁹ Perhaps a parallel discussion of Wimber’s influence on Yorba Linda Friends Church could be had as well, but that discussion is outside of the scope of this investigation.

Wimber, and then on the consequent development of Vineyard theology and praxis. To answer these questions, I shall consider a number of characteristics of the Friends heritage that greatly impressed Wimber, and in turn, have become foundational characteristics of the Vineyard movement. It will also be noted that Wimber rejected or heavily modified certain beliefs and practices of Yorba Linda Friends church as well.⁶⁰

Recalling that John and Carol Wimber's early exposure to faith was not through a "professional" minister, but through Gunnar Payne, a lay leader, it is not surprising that the democratization of ministry, or de-emphasis of the clergy-laity distinction, became an essential element of Wimber's approach to ministry.⁶¹ Wimber later canonized this in the Vineyard as "everybody gets to play." In their time at Yorba Linda Friends Church, John

⁶⁰ For example, on the issue of eschatology, it is obvious that what Wimber learned from YLFC was the dominant Protestant Dispensationalist/Cessationist "rapture theology," which is quite different from traditional Quaker views of the kingdom of God, which tended towards a realized eschatology and emphasized the ethical demands of the kingdom- worked out in Quaker history as opposition to slavery, caring for prisoners, pacifism, and working towards a more just society. In Quaker parlance, this became known as "The Lamb's War." An admirable exposition of early Quaker millenarianism, realized eschatology, and the concept of The Lamb's War is T.L. Underwood's essay "Early Quaker Eschatology" in *Puritans, The Millennium, and the Future of Israel: Puritan Eschatology 1600 to 1660* Ed. Peter Toon (London: James Clark & Co. 1970). Underwood contends that the early Quaker's had a "realized eschatology" in the sense that they understood their movement's emphasis on a direct experience with God as being *the presence of the "Spiritual" kingdom*. (emphasis mine). He states, "As the Quaker emphasis in the doctrines described above was upon the inward, spiritual experience in the present in contrast with the outward, physical events of the past...their emphasis fell upon the present, inward spiritual experience in contrast with outward, physical events expected in the future" 96. As the 500 year Quaker history is complex, its eschatology is as well; thus, the salient point for this discussion is that whatever path Quaker eschatology had taken, Wimber learned dispensationalism at Yorba Linda Friends Church.

⁶¹ A long accusation against the Society of Friends was that they had no professional "ministers" or pastors. William Barkley in his *Apology* stated, "That which we oppose, is the distinction of clergy and laity, which in the Scripture is not to be found", Proposition 10. This rejection of professional clergy provoked a good deal of opposition from the mainstream Puritan clerical establishment. Elton Trueblood takes great effort to counter this modern view in his *The People Called Quakers*. Trueblood notes that the original Quaker rejection of the clergy-laity distinction was due to "the effort to be faithful to the New Testament conception," the lack of trained, dedicated ministers eventually became troublesome and hence Quakers began to formally recognize ministers. (112) Trueblood is credited by some as coining the phrase "Quakers didn't abolish the priesthood...they abolished the laity" in defense of this Quaker belief. The current statement of beliefs by the Evangelical Friends states that "the ministry is such a gift given to certain ones whom God calls and ordains for a special service of leadership in His Church; that this service may be that of pastoring, teaching, evangelizing, or administration." See www.evangelicalfriends.org. Trueblood was the Quaker author that Wimber quoted most often. He also favored the devotional writings of Hannah Whithall Smith, especially her *The Christian's Secret of a Happy Life*, which he quotes several times in *TWIO*, 38, 42. Smith was greatly influenced by revivalist Quakerism.

led groups, Bible studies, and meetings well before he was recognized as an official church “pastor.” Wimber did hold that there were offices of church leadership such as pastors and elders; he recognized that these designations should be given to those who *perform the work* of the office. In his famous response to a Vineyard pastor who questioned him on how to choose elders for his church, Wimber replied, “Elders are those who *Eld.*”⁶²

Wimber’s early exposure to what he referred to as a Pentecostal extremism and emotionalism caused him to neglect the gifts of the Spirit for many years. When the small group at Yorba Linda Friends Church did begin to experience a move of the Spirit, a simple, yet profound waiting in quietude and expectation characterized their meetings.⁶³ At the birth of the Vineyard, Wimber would instill this simple, yet bold expectation as a foundational element of Vineyard worship. He eschewed any attempt to manipulate, emotionally charge, or “hype up” worship times; in his view this blocked the work of the Spirit and created false expectations and hollow worship. Carol Wimber writes of these early days,

No theatrics, nothing staged....casual and simple. Unpretentious and culturally current. Non-religious and transparent and honest. A ‘come as you are’ gathering where anyone would fit in, where one wouldn’t have to ‘dress up’ to go to church. Where the leader doesn’t look any different than the rest of the people.⁶⁴

Many years later, the Vineyard is still recognized for its simple, casual approach to worship that still expects the Spirit to “show up.”⁶⁵ Although Yorba Linda Friends had

⁶² This phrase nearly reproduces a statement of Trueblood’s; “A minister was simply one who ministers,” *People*, 110.

⁶³ In a personal conversation with Dr. Richard Foster, he recalled that in these meetings, Wimber “would wait, and wait, and wait some more” for the Spirit to move, and give charismatic guidance.

⁶⁴ *TWIW*, 95. Dr. C. Peter Wagner was also a Quaker at this time, and was at many of these meetings, according to Carol Wimber *TWIW*, 110.

⁶⁵ Dr. Richard Foster has personally related a story about an occasion when Wimber visited the house of David Watson, the Anglican vicar of St. Michael-le-Belfry in York in 1984 or 1985. According to Foster, a

been heavily influenced by Evangelical cessationism and dispensationalism, and so had moved from its “Quaker” roots, Wimber’s group found in the tradition the evidence of supernatural phenomena that gave birth to the term, ‘Quakers’.⁶⁶

From the very early days of the Vineyard, Wimber installed the values of caring for the poor, working for justice, and feeding the homeless or destitute.⁶⁷ If anything, the Quaker faith is most known for its concern for prisoners and the poor, and its work against institutional injustice and racism. Carol Wimber recalls John’s sincere desire to serve the poor before they had become a Vineyard when he told her: “if God ever has me pastor a church again, I pray we will devote ourselves to the poor.”⁶⁸

Quaker woman had visited one of Wimber’s meetings at Watson’s church and invited Wimber to her Quaker service. When Wimber visited this church he was given a prophetic “word” (more will be said on this below in the phenomenological study of Vineyard praxis) that stated “you will receive the Quaker blessing.” Wimber understood this as a bestowing of the power of Holy Spirit that accompanied the early Quaker meetings that was experiencing as physical manifestations of trembling or shaking under the power of the Spirit. Foster, Richard, phone interview with author, May 2012.

⁶⁶ This eventually of course led to a separation between Wimber’s group and the church, which was painful for both sides. See Carol Wimber’s account in *TWIW*, p115ff. In her recollection, there were about 60 individuals that left Yorba Linda Friends Church and joined the Wimbbers in their new group. According to Thomas Hamm, “the very name Quaker was first used as an insult for Friends in 1650, from a widespread conviction that Friends would quake and shake under the influence of the Holy Spirit.” *Quaker Writings: An Anthology 1650-1920* (London: Penguin Book, 2010), xii. For a modern appraisal, see Pam Lunn, “Do we Still Quake? An Ethnographic and Historical Inquiry” *Quaker Studies* Vol. 12, Issue 2 (March 2008) 216-229.

⁶⁷ The influential Quaker author, Richard Foster, who was a close friend of John Wimber, wrote an article titled “The Lamb’s War” in an *ETS* issue dedicated to social justice, serving the poor, and alleviating poverty. Vol. 3 No.2 (Spring, 1989). This issue also has articles by the noted author Ronald Sider, then president of Evangelicals for Social Action, and Ted Engstrom, then president of World Vision, a global outreach to the poor. Caring for the poor, feeding the hungry and working for justice have become the hallmarks of the Vineyard movement. The South African Vineyard Pastor Alexander Venter, who himself worked as a white South African against apartheid, was John Wimber’s research assistant in the 1980s in Anaheim. Out of his work with Wimber, Venter coalesced Wimber’s writing on church planting into a monograph called *Doing Church* that has been used by countless Vineyard pastors worldwide. Venter reproduces an early document of Wimber’s “The Church that I would join” (1982) which includes a section on “a ministering to the poor church” (230) in which Wimber (via Venter) states, “it becomes of major importance that we reach out to the oppressed poor. It is our commission to minister to them, as an expression of our health and what God has done for us...”. Wimber uses the phrase “The Lamb’s War” as a *leitmotif* in his 1995 *Equipping the Saints* article “The Kingdom of God and Social Justice” in an issue dedicated to social justice and caring for the poor.

⁶⁸ Carol Wimber, *TWIW* 104-05.

Historically, the Friends have been both vilified and honored for their commitment to pacifism and non-resistance.⁶⁹ While Wimber did not embrace pacifism *per se*, he at times did display the ethos. In the 1990s, when he came under significant personal and corporate attack, he published an Equipping the Saints article titled "Why I don't respond to criticism."⁷⁰ According to Carol Wimber, this conviction came to Wimber at a Quaker camp in 1976, where John became convicted that he should not openly defend himself against public attack, but instead, let his public actions and reputation speak for itself.⁷¹

3. Ecclesial Development in the Vineyard

3.1 The Impact of Evangelicalism on Wimber's Thought

As mentioned earlier, Yorba Linda Friends church identified itself with evangelical Quakerism, an identification that continues to this day. Thus, much of John's Wimber's early theological formation was influenced by Evangelicalism, as mediated at first by Gunner Payne, and then YLFC. This influence began very early in his conversion process- the interactions with Gunner Payne, John and Carol's subsequent participation in the Bible study group led by Payne, and the conversation of his sister-in-law and her husband significantly formed Wimber's mature philosophy of ministry. From this early connection to Payne, Wimber *experienced* numerous Protestant Evangelical practices,

⁶⁹ George Fox wrote of this commitment in 1661, "He that hath commanded us...that we shall not kill, so that we can neither kill men, nor swear for or against them." Reprinted in Hamm, *Quaker Writings*, 324. In *A Procession of Friends* (Garden City, New York: Doubleday, 1972) Daisy Newman chronicles an impressive list of historic Quaker views on non-violence, including; resisting the American war for independence, opposing slavery, caring for the Indians in the American colonies, caring for German P.O.W.'s in WWII, and attempts to broker peace in the Israeli- Palestinian conflict.

⁷⁰ Vol. 2 No 3, (Summer 1988).

⁷¹ *TWIW*, 112ff. Jackson suggests that Wimber's Quaker background was influential in this decision as well, see *Quest*, 153ff.

even before his conversion to Christianity.⁷²

The first evangelical trait that Wimber observed, and later embraced, was the focus on the “new birth” or the process of conversion, repentance, and sanctification.⁷³ Wimber observed this process in his close friends Dick and Lynn Heying,⁷⁴ and then among other people that attended Gunner Payne’s Bible study. It is impossible to overestimate the influence of these early evangelical experiences on the development of Wimber’s thought. His later involvement with Calvary Chapel, his association with the Fuller institute of Church growth, and his inclusion of these evangelical distinctives within the Vineyard “DNA” are all natural outcomes of his early experiences at YLFC and his relationship with Gunner Payne.⁷⁵ As Wimber matured in his leadership skills, he was given more responsibility at YLFC. He personally led numerous small groups, and taught in larger gatherings. However, evangelism was always a significant element of his life during this period.⁷⁶ His proficiency in this task led to his becoming a paid staff

⁷² Carol Wimber cites John’s original skepticism, and then unending questioning of Gunnar Payne throughout the *TWIW*.

⁷³ Of course, the precise meaning of what an “evangelical” is has come into significant dissension within the movement itself over the last decades. For the purposes of this paper, the definition provided by David Bebbington is useful, though perhaps not all-encompassing. He cites the following elements as normative: conversionism, biblicism, activism, and crucicentrism, *Evangelicalism in Britain: a History from 1730s to the 1980s* (London: Unwin Hyman, 1989), 1-17; idem, *The Dominance of Evangelicalism: The Age of Spurgeon and Moody* (Downers Grove, IL: Intervarsity, 2005) 23-40. Numerous authors have attempted to define what an “evangelical” is or isn’t; and what distinguishes evangelicalism from fundamentalism or liberalism; this process is likely to continue for some time. At the time Wimber was forming the Vineyard, the Evangelical identity was less in contention, indeed perhaps the growth and influence of the Vineyard has in some ways affected the identity crisis- as so-called “Third Wave” churches began expanding the definition of Evangelical to include practices that had traditionally been under the loci of Pentecostalism. Historical discussions include Mark Noll, *American Evangelical Christianity: An Introduction* (London: Blackwell, 2001); idem, *A History of Christianity in the United States and Canada* (Grand Rapids, MI: Eerdmans, 1992); Donald W. Dayton, *Discovering an Evangelical Heritage* (New York: Harper and Row, 1976).

⁷⁴ Wimber, Carol *TWIW*, 60.

⁷⁵ Wimber wrote, “In the first year of my Christian life, I followed Gunnar around, learning to do everything he did” *PE*, 82. Wimber later wrote “Through example and teaching, Gunner spliced the value of evangelism into my spiritual ‘Genetic Code’.” *PP*, 163-64

⁷⁶ Numerous citations reference Wimber leading “many hundreds” of people to Christ during his time at Yorba Linda Friends Church. *PH*, 23; *PP*, 163.

pastor at YLFC in 1970.⁷⁷ Evangelism, the new birth, sanctification, and the fulfillment of the “great commission” (MT 28) continued to be a significant element of his ministry throughout his tenure at YLFC, in Calvary Chapel and into the Vineyard.⁷⁸

In the Bible studies led by Gunnar Payne, Wimber was exposed to another significant hallmark of evangelical identity- a high view of the Holy Scriptures, signified by the expectation that each believer read and study the scriptures to seek understanding, so to maintain relationship with their God. This act was to happen in both individual, small group, and corporate gatherings. When John and Carol Wimber interrogated Gunnar Payne over questions related to the person and mission of Jesus, and the reality of personal conversion, Payne’s reliance on the scriptures provided Wimber with a model that he would never waver from. Even many years later, when he was speaking before crowds of thousands as the leading figure of the signs and wonders movement, Wimber was still essentially an expository preacher. In the early days of the Vineyard movement, Wimber’s emphasis on “equipping the saints” for ministry was grounded in his robust reading and application of scripture. His teaching ministry, first at Yorba Linda Friends Church, than at Calvary Chapel, and in the Vineyard, was all built upon the foundation that was laid in his life in those early days of learning from Gunner Payne.⁷⁹

⁷⁷ Wimber, Carol, *TWIV*, 90.

⁷⁸ Once again, Wimber’s emphasis on “everybody gets to play” and the democratization of ministry spoken of earlier meant that in his view, evangelism and witness were not only the domain of a select “gifted” few; rather, all Christians are called and gifted to be witnesses for Christ. For example in his article “Sent into the Harvest Field”, *ETS*, Vol. 1, No. 5 (October 1987) Wimber wrote “All Christians are called as workers into the ripe harvest fields... All are called into evangelism, no matter where we live and work.” In one of his final public addresses to the Vineyard just before his death, Wimber spoke of the central important of evangelism, church planting, and missions. This address can be found in *VOV* (Spring, 1997) “The Church Jesus Builds”.

⁷⁹ Wimber strongly emphasizes the influence of Gunnar Payne numerous times. See *PE*, 82; section A above.

After Wimber left YLFC in 1975, and began to attend Calvary Chapel, Wimber became an eager disciple of Chuck Smith's approach to ministry.⁸⁰ Smith had intentionally designed his ministry outreach to be attractive to the hippie culture of Southern California. Services were often casual, open-air affairs, often on the beach; music was generally built around the rock music culture (the worship music often sounded like soft-rock songs that could be heard on the radio). Attire was casual, even "beach wear" and there was very much a "come as you are" ethic.⁸¹ For youth that were turned off to the formalistic and staid mainstream church culture, the casual and contemporary style of the Calvary Chapels presented fewer barriers to their religious searching.

Wimber was obviously impressed with this intentional value of being culturally relevant, considering his previous experiences of churches being extremely out of step with culture as previously discussed.⁸² Calvary's emphasis on being culturally engaged is a long-held feature of evangelical Protestantism in America. In contrast to Protestant Fundamentalism, early Evangelicals sought to critically engage secular culture, rather than withdraw and disengage from secular culture as fundamentalists had in the early decades of the twentieth century.⁸³ In his attempt to create a church culture that would be

⁸⁰ Jackson, *Quest*, 63. See the extended discussion in section A above.

⁸¹ For years afterward John Wimber and other Vineyard leaders were known for wearing their Hawaiian shirts in public speaking events. John Mumford, now the leader of the Vineyard Churches in the United Kingdom, speaks of the effect of Wimber's beach attire - "a rather awful Hawaiian shirt" on his staid British audiences in "Vineyard Movement Founder", *John Wimber: His Influence and Legacy*. ed. David Pytches, (London: Cox and Wyman, 1998) 198.

⁸² Wimber's experience in the Institute of Church Growth gave him exposure to thousands of Churches in North America and beyond. He would become convinced that one of the elements of successful, growing congregations was their willingness to be open to and engage culture, rather than shield themselves off from potentially negative influences of the surrounding secular culture.

⁸³ For more on the cultural and theological milieu embroiling Fuller Seminary in the years during Wimber's work at the Institute of Church Growth, see George M. Marsden, *Reforming Fundamentalism: Fuller Seminary and the New Evangelicalism* (Grand Rapids, MI: Eerdmans, 1987), idem, *Understanding Evangelicalism and Fundamentalism* (Grand Rapids, Eerdmans, 1991).

attractive to the hippie generation, Smith had continued in the trajectory. When Wimber began leading the Vineyard movement, *Culturally Relevant Mission* became one of the movement's key values.⁸⁴

3.2 The Impact of Pentecostalism and the Charismatic Movement on John Wimber

As John Wimber began to shed his cessationist paradigm he realized that he had come to his previous cessationism not from a careful and reasoned study of the scriptures or theology, but rather, from his personal distaste of popular faith-healing *personalities*.⁸⁵ Thus, it wasn't the gift of divine healing that he rejected, rather, it was the *models of healing* that he had been exposed to that he believed to be strange, culturally or socially inept, or in his words, not "with it." As a former professional musician and Jazz player, the Pentecostal healers he had seen or heard of were simply, "uncool."⁸⁶ Despite his occasional experiences with divine healing (such as the healing of his son Sean⁸⁷) Wimber was still quite skeptical: that is, until he met what he considered to be reliable, trustworthy models- first at Fuller Seminary, and then in the Charismatic and Pentecostal world.

⁸⁴ See Venter, *Doing Church*, 233; Jackson, *Quest*, 107; Wimber, "Facing the '90's" *ETS* Vol.3 no3. (Summer 1990). In the chapters on eschatology and Pneumatology, significant time will be spent elaborating the many ways that Wimber diverged from the current options in Evangelical theology and praxis, however, there is little doubt that he saw the Vineyard as a broadly "Evangelical" movement, and part of the wider Evangelical Protestant church. Therefore, even as the Vineyard became famous for "Sign and Wonders" or the Toronto "Blessing" in later years that at times, put it at odds with the Evangelical mainstream, Wimber was quite eager to maintain the identity of a "renewed evangelical" and not of a "neo-Pentecostal". See Rich Nathan and Ken Wilson, *Empowered Evangelicals*, (Norcross, Georgia: Ampelon Publishing 2009) for their helpful discussion of the features of Evangelicalism that Wimber attempted to instill into the Vineyard.

⁸⁵ Wimber, "I had always avoided Pentecostal and Charismatic Christians, in part because it seemed that controversy and division often surrounded their ministries. Also, as a dispensationalist, I believed that the charismatic gifts had ceased at the end of the first century", *PE*, 17-18.

⁸⁶ Wimber, *PH*, 21, "most of the contemporary healers appeared foolish, weird, or bizarre".

⁸⁷ Jackson, *Quest*, 70; Wimber, *PH*, 3-4.

Wimber's cessationist paradigm was first challenged by missionaries and students at Fuller Seminary who had experienced significant charismatic experiences of physical healing. Recalling this time in his book *Power Healing*, Wimber writes:

I met professors like Donald McGavran, Chuck Kraft, Paul Hiebert, and the School of Theology's Russell Spittler. Their courses and reports of signs and wonders from the Third World once again softened my heart toward the Holy Spirit and divine healing. I was especially impressed by the relationship between charismatic gifts like healing and church growth in Third World countries. Not only was there numerical growth, there was vitality and integrity in many Third World churches.⁸⁸

Because these reliable witnesses challenged his presuppositions, he began an urgent study of the Scriptures to understand all that he could about the charismatic gifts. Once he was convinced from the Scriptures that his early cessationist views were suspect, he began to eagerly and regularly pray for the sick in order to develop patterns and practices that would reflect his convictions. He also began to seek out and read popular authors that practiced divine healing, in order to glean as much as he could from their experiences. Wimber became personal friends with many of the leaders of the Charismatic Movement of the 1960s and 1970s. The "Charismatic Movement" refers to the dramatic rise in charismatic praxis within traditional Catholic, Mainline, and Evangelical Protestant churches in the latter half of the twentieth century.⁸⁹

Unlike classical Pentecostalism, what signified the Charismatics was their willingness to stay *in* their historical faith traditions, and yet seek charismatic

⁸⁸ Wimber, *PH* 30. Carol Wimber speaks of these reputable men as being crucial to the "breakdown of our prejudices towards Pentecostals and Charismatics", *TWIIW*, 109ff.

⁸⁹ The Catholic Charismatic movement was influenced by, and in turn greatly influenced, the events of Vatican II, which has been rightly called one of the more significant events in Catholic Pneumatology in the last century. More will be said on Vatican II and the influence of theologians like Karl Rahner, Herbert Muelin, and Yves Congar in the following chapter on Pneumatology. The Catholic Charismatic movement proper likely began at Duquesne University in Pennsylvania in 1966, and spread to Notre Dame University and then across the country. Helpful works include Fr. Donald Gelpi, S.J., *Pentecostalism: A Theological Viewpoint* (Costa Mesa, CA: Paulist Press, 1971); Fr. Raniero Cantalamessa, *Sober Intoxication of the Spirit* (Cincinnati, OH: Servant Publications, 2005).

experiences, rather than leave these churches and traditions and form new ones, as many Pentecostals had done in previous generations.⁹⁰ Wimber found solid teaching and much common ground with practitioners from diverse theological backgrounds. Father Francis McNutt, a Catholic, became a mentor and a dear friend.⁹¹ The Episcopalian priest Dennis Bennett was also a strong influence.⁹² Other notable Charismatic authors that influenced Wimber as he studied the topic of divine healing include Ralph Martin, Michael Green, Martin Lloyd-Jones, Donald Gee, and Russell Spittler.⁹³ It is important to note that Wimber's theology had already been modified; thus what he sought from these authors was not as much theological justification, but rather, techniques, insights, and experiences related to the actual *practice* of divine healing. Because he considered the Charismatics to be closer to him theologically than the Pentecostals he knew at the time, Wimber found many enduring friendships among the Charismatic practitioners.⁹⁴ He willingly had Charismatic leaders submit articles to *First Fruits* and *Equipping the*

⁹⁰ For more on the complicated relationships between Pentecostalism, Fundamentalism, Evangelicalism, and the Charismatic movement, helpful sources include: Stanley M. Burgess, Ed. *The New Dictionary of Pentecostal and Charismatic Movements* (Grand Rapids, MI: Zondervan, 2003); J. Rodman Williams, *Renewal Theology* 3 vols. (Grand Rapids, MI: Zondervan, 1996); W.J. Hollenweger, *The Pentecostals: The Charismatic Movement in the Churches* (Minneapolis, MN: Augsburg, 1972); idem, *Pentecostalism: Origins and Developments Worldwide* (Peabody, MA: Hendrickson, 1997); Harvey Cox, *Fire from Heaven: The Rise of Pentecostal Spirituality and the Reshaping of Religion in the Twenty-first Century* (Reading, MA: Addison-Wesley 1995).

⁹¹ Particularly influential for Wimber were McNutt's works, *Healing* (Notre Dame, IN: Ave Maria, 1974), and *The Power to Heal* (Notre Dame, IN: Ave Maria, 1977).

⁹² Dennis Bennett was the priest of St. Mark's Episcopal Church in Van Nuys, California when in 1960, he announced to his congregation that he had experienced the baptism of the Holy Spirit. He is widely credited for being one of the early figures in the Charismatic movement. Dennis and Rita Bennett, *How to Pray for Inner Healing for Yourself and Others* (Old Tappen, NJ: Revell Books, 1984).

⁹³ Donald Gee, *Concerning Spiritual Gifts* (Springfield, MO: Gospel Press, 1972).

⁹⁴ Recalling that the Charismatics were primarily believers within established theological traditions and churches that had experienced a form of spiritual renewal, there were many more academically trained, reputable, "sophisticated" if you will, Charismatics at the time than traditional Pentecostals. Hence Wimber developed deep, respectful friendships with leaders of the Charismatic movement, even as the movement itself was waning from its heyday in the 1960s and 1970s. This is also a reflection of his exposure to many of these faith traditions while at the Fuller church growth program, which developed his love of ecumenism and respect for other theological traditions.

Saints,⁹⁵ allowed them to teach at conferences on healing, and himself became a frequent guest on Charismatic oriented television shows like *The 700 Club* and the Christian Broadcasting Network.

As Wimber enthusiastically embraced his new theology and praxis of healing, he then went back into the Pentecostal tradition, this time, with more open eyes. Although he still had some reservations about certain unusual approaches to healing,⁹⁶ he now understood that the underlying practice could be real and vital to the church. So he began to investigate the healing ministries of famous Pentecostals such as Oral Roberts, Aimee Semple McPherson and Kathryn Kuhlman.⁹⁷ However, he did so with Laddian eschatology firmly in place; thus, while he accepted and borrowed the practices of many Pentecostal healers, he rejected certain aspects of their Pneumatology, such as their conception of the baptism of the Holy Spirit (the so-called Second Blessing) and their doctrine of Tongues being the initial evidence of that baptism.⁹⁸

As Wimber studied these sources, he realized that divine healing of the body had been operative throughout church history up until the post- Reformation period, when the so-called “mystical” practices of the Catholic Church were called into question.⁹⁹ He began to understand that not only physical healing, but healing from emotional wounds, and even deliverance from the influence of demonic spirits could be *taught and*

⁹⁵ These were both denominational publications of the Vineyard movement.

⁹⁶ Carol Wimber tells of a fascinating occurrence when John, Peter Wagner, and Eddie Gibbs visited a Pentecostal faith-healing church in Appalachia that practiced handling dangerous vipers and consuming poison as evidence of “faith”, *TWIV*, 102ff.

⁹⁷ Wimber, *PH*, 20-21. For an excellent biography of McPherson, see Edith Blumhofer’s *Aimee Semple McPherson: Everybody’s Sister* (Grand Rapids, Eerdmans, 1993).

⁹⁸ More complete discussions of the relationship between Pentecostal eschatology and Pentecostal Pneumatology will be undertaken in following chapters.

⁹⁹ In the course readings of MC 510, Wimber included a section from J. Sidlow Baxter’s work *Divine Healing of the Body* (Grand Rapids, MI: Zondervan, 1979) that detailed the course of divine healing through church history. Wimber modifies Baxter’s conclusions, and disagrees with him on some points. For example, Wimber was concerned that Baxter overlooked the Gospels in his survey of New Testament healing models. *PH*, 280.

developed in the church, that is to say, these were gifts that could be *learned* and therefore the practices themselves could be *studied, practiced*, and therefore *improved upon*.¹⁰⁰ He later wrote, “I also read every Christian book about healing I could find. My motive was not only to learn how I could pray effectively for the sick, but to *learn how I could learn to train and equip every member of my congregation to pray for the sick*.”¹⁰¹

Wimber’s new journey brought him into familiarity with other charisms that he had formerly rejected, such as speaking in tongues and prophecy. Once again, he turned first to the scriptures, and then to contemporary sources to understand these phenomena. While he would never place the importance on tongues that the Pentecostals had, he did come to recognize the gift as a legitimate charismatic expression. He embraced the prophetic gifting as well, which would eventually (for better or for worse) be nearly as well known in his ministry as healing.

Finally, he did come to appreciate and value historic Pentecostalism as an authentic, biblical and timely expression of the global church, even as he maintained significant theological disagreements with the tradition.¹⁰² Furthermore, he counted many Pentecostals as close friends, and developed lifelong ministerial and professional relationships with many Pentecostal ministers, theologians, and healers.

¹⁰⁰ A major inspiration for this insight was Father Francis McNutt’s book *Healing*, in which McNutt makes a case for healing being normative practice in the Church body, sometimes led, but not necessarily only performed by, priests. Wimber credits McNutt and Dennis Bennett for helping him to see the healing gift as not restricted to the domain of an especially gifted few. *PH*, 50. This would be in contrast to some classic Pentecostal teachings that saw the *charismata* as being primarily operative through uniquely gifted *individuals*. This idea will be developed at length in the following chapter on Pneumatology. This model of training for experiencing the *charismata* became the foundation of MC 510 at Fuller, and became an essential element of Wimber’s lasting legacy.

¹⁰¹ Wimber, *PH*, 50.

¹⁰² Among other issues, Wimber would part with the Pentecostals over the so-called “second blessing” doctrine; Wimber held that “conversion and Holy Spirit baptism are simultaneous experiences,” *PP*, 136. Wimber’s views evolved over time however, and were quite nuanced. These disagreements over both eschatology and pneumatology, especially Wimber’s view of the distinctive Pentecostal doctrine of the baptism of the Holy Spirit, will be discussed in detail in following chapters.

3.3 Post-Wimber Ecclesial Development of the Vineyard Movement

John Wimber's untimely death was not only a blow to the Vineyard, but to countless churches, groups, and denominations that had come to embrace his model of church renewal.¹⁰³ Wimber's ecumenical sensibilities and his willingness to love and accept the whole range of historical Christian expression had been birthed at Fuller, expanded in his renewal ministries, and evidenced by the pastors and leaders from many dozens of denominations and traditions that attended his funeral. After his passing, the Vineyard movement reorganized itself again, and named a young protégé of Wimber, Todd Hunter, to be his successor as National Director of the Movement in the U.S.A. It remained to be seen, however, if the theology, values, and practices put in place by Wimber would remain after his formidable physical presence was gone. In the popular press, there was certainly some speculation about whether the movement would sustain itself once Wimber's forceful personality and brilliant mind had passed from the scene.¹⁰⁴

However, there was even more complexity, as Wimber's travels worldwide, and the emphasis on overseas church planting in the 1990s on began to show results. By the year 2000, only three years after Wimber's death, there were national or regional Vineyard bodies all across the globe, with growing churches and influential leaders in Scandinavia, Great Britain, Europe, Africa and Latin America.¹⁰⁵

¹⁰³ Wimber died in 1997 after a two year battle with cancer at the age of 59. In the last years of his life he struggled with numerous health issues that limited his travel and ministry.

¹⁰⁴ Christianity Today, 1997 .

¹⁰⁵ During Wimber's time, the national board of the Vineyard U.S. began "releasing" AVC's (Association of Vineyard Churches) in countries worldwide, as part of the "International Vineyard Consortium. See

3.4 Ecumenism in the Worldwide Vineyard Movement

Wimber's ecumenical sensibilities bore more fruit than just the worldwide Vineyard movement. In Great Britain, his ministry partnerships birthed a new expression within the Anglican Communion, the New Wine Movement. Wimber had traveled to London as early as 1981, where he held renewal meetings at Anglican churches led by David Pytches and David Watson.¹⁰⁶ Out of these meeting came both the Vineyard Churches in Britain, and the seeds of a renewal network that would grow to transform Anglicanism.¹⁰⁷

Wimber's desire to renew Evangelicalism, which Peter Wagner had coined "The Third Wave," continued to develop after his death as well. While there is no official "Third Wave" association per se, numerous prominent Evangelical churches in America

Jackson, *Quest*, 340ff for an explanation of this process. At the time of this writing, Vineyard International consists of 10 independent AVC's; U.S.A., Canada, United Kingdom/Ireland, Germany/Austria/Switzerland, South Africa, Costa Rica, Australia, New Zealand, Benelux, and Norden (Scandinavia). These AVC's take responsibility for ecclesial governance and church planting in their respective geographical regions. See www.vineyard.org.

¹⁰⁶ Pytches, *JW*, 32-33.

¹⁰⁷ The current (105th) Archbishop of Canterbury, Justin Welby, is from the New Wine network. He was influenced by Wimber, and maintains close ties with the Vineyard movement in England. A week before his confirmation as Archbishop, Welby met with Vineyard leaders at the Trent, U.K. Vineyard, and spoke with gratitude of the influence that Wimber and the Vineyard had on him. Welby stated, "The Vineyard...is a reminder that in the presence of Christ we can transform the Church." See "An Evening with Justin and Caroline Welby", January 27th, 2013, www.vineyardchurches.org.uk. Welby first met Wimber in 1983, when he visited the Anaheim Vineyard. Perhaps New Wine's most notable member would be the prolific New Testament scholar and former Bishop of Durham N.T. Wright. Justin Welby succeeded Wright as Bishop of Durham. The most famous Anglican congregation influenced by Wimber is the largest in Britain, Holy Trinity Brompton (currently led by Vicar Nicky Gumbel). Holy Trinity created the worldwide evangelical phenomenon *The Alpha Course*. The Welbys came to faith at Holy Trinity Brompton, when Sandy Millar was the Vicar. Wimber and Millar were dear friends, see his entry "A Friend's Recollections" in Pytches, *JW*, 269-87, where Millar recounts the visit to Anaheim in 1983 when Archbishop Welby met John and Carol Wimber. Evidence of Wimber's ecumenical influence in England is also seen in the volume edited by David Pytches, *John Wimber: His Influence and Legacy* that contains essays from numerous Anglican leaders. See especially Gerald Coates' contribution, "The Ecumenist," Millar's "A Friend's Recollections," and "An Anglican Evaluation" by John Gunstone.

function quite like Wimber's vision of renewal, and yet do not affiliate with the Vineyard Movement.¹⁰⁸ These Evangelical congregations have rejected both cessationism *and* core Pentecostal doctrines like the baptism of the Holy Spirit being a separate, identifiable experience subsequent to conversion with speaking in tongues as initial evidence of this baptism. Formal membership in organizations such as the Christian Churches Together, as well as the National Association of Evangelicals is further evidence of Ecumenical participation of the Vineyard movement.¹⁰⁹

4. Theological Growth and Educational Programs

As noted above, at one time, when Wimber was faced with a theological question, he had only a few academics he could rely on to provide him with scholarly advice. In keeping with his desire to "equip the saints," Wimber was eager to provide theological education for everyone in the Vineyard so the message of the kingdom and the Vineyard DNA could be propagated throughout the movement. While the Vineyard has yet to develop a formally accredited college or seminary, it has had several theological training programs that have served to educate pastors and laity alike. The Vineyard Bible Institute (VBI) had its roots as a distance education program developed in the Anaheim Vineyard by Bob Fulton in the 1980s. At first, the program consisted of a series of Bible studies

¹⁰⁸ Examples of influential churches are quite abundant, including Dr. Joel Hunter's Northland Church in Orlando, Florida, with over 20,000 members; New Life Church in Colorado; Willow Creek Evangelical Association in the Chicago, Illinois area; and Bill Johnson's Bethel churches based in Redding, California. Churches that are formally affiliated with the Vineyard, such as Mike Bickle's Kansas City Fellowship, and the Toronto Airport Network would likely be understood as Third Wave as well. Whether these expressions are called 'Empowered Evangelicals,' "Third Wave," or "neo-Pentecostals," the family resemblances to Wimber's vision are notable. Perhaps even more impactful are the numerous scholars that share the empowered Evangelical framework. Many of these connections will be made explicit in the following chapter on Pneumatology.

¹⁰⁹ <http://christianchurchestogether.org>

written by various Vineyard pastors. As the movement grew, and formally educated scholars like Don Williams and Peter Davids entered the movement, Fulton asked them to contribute studies as well. Eventually the program grew to the point where Wimber and Fulton asked Dr. Derek Morpew to take over leadership and direction of the program. Dr. Morpew was the international director until 2009. Many thousands of Vineyard pastors and laypeople worldwide have studied a VBI course. At its zenith, the program offered over 60 courses taught and written by over 20 Ph.D.'s from four countries. Courses were available in biblical studies, systematic theology, ethics, church leadership, worship, and practical concerns such as praying for the sick. Dr. Morpew ensured that all of the courses were written by Vineyard or New Wine authors from the basis of the kingdom of God.

The Vineyard Leadership Institute (VLI) began as a leadership training initiative based out of the Columbus, Ohio Vineyard in the 1990s. Under the leadership of Pastor Rich Nathan, J.D., the program trained many hundreds of laypersons, pastors, and church leaders until it morphed into the worldwide educational program Vineyard Institute. VLI enjoyed a broad ecumenical base of teachers, including notable scholars like Dr. Ben Witherington, Dr. Gordon Fee, and Dr. Craig Keener.

In 2010 the Vineyard witnessed a new stage in its theological development: for the first time, established scholars, graduate students, and pastors joined together for the inaugural meeting of the Society of Vineyard Scholars, an organization designed to foster scholarly interaction on issues relevant to Vineyard. This meeting included academics from not only biblical studies and theology, but from the fields of philosophy, linguistics, anthropology, and even biology and chemistry. This conference has become an annual

gathering, with a notable list of speakers from outside the Vineyard presenting plenary sessions.¹¹⁰ Many of the members of the society are graduate students or have Ph.D.'s from top programs like Yale Divinity School, Duke University and Princeton. These biblical and theological students form the first generation of Vineyard academics that have “grown up” in the Vineyard as it were, and are thus practicing their disciplines out of their theological and practical commitments born out of their Vineyard experiences. As these emerging scholars enter into their fields and begin producing academic work, they will be on the cusp of developing and articulating Vineyard theology for the twenty-first century. Significantly, more women scholars, people of color, and international scholars have participated in SVS conferences, adding much needed perspectives from a broader community than in the past. Thus in Vineyard 2.0¹¹¹, it is no longer a dominant few voices that direct the theological direction, rather, growing number of academically trained men and women from across the world are contributing to the continuing theological expansion within the Vineyard.

5. Continued Growth and Challenges

As the Vineyard was faced by ecclesial and ethical issues in the post-Wimber era, the theological responses were developed out of the theology, values, and priorities established by Wimber and the early leadership of the Vineyard. However, it became evident that pre-existent tensions in the values created competing tensions that could not be ignored. For example, the solid evangelical background of the Vineyard led to a

¹¹⁰ Some of the guest speakers have included Dr. James K.A. Smith, Dr. Ronald Sider, Dr. Gregory Boyd, Dr. Richard Mouw, and the anthropologist Dr. Tanya Luhrmann.

¹¹¹ A term coined by the Vineyard U.S.A. national board in 2013 as they began restructuring the organization.

fidelity to the teachings of Scripture, and yet, the value of culturally relevant mission often surfaced pressures between hermeneutical and praxical concerns. What is more, the commitment to being a centered-set, rather than a bounded set movement, created a tension with defining ecclesial boundaries; that is to say, as the movement sought to define itself in the post-Toronto period,¹¹² one of the difficulties was doing so from a bounded set perspective, and understanding exactly how Toronto had betrayed the Vineyard DNA.¹¹³

While numerous specific issues have come to the fore in recent years that were only marginally present in the Wimber years, the issue of women's role in ministry was the first major test of the post-Wimber process of corporate leadership and discernment. No longer would one dominant voice rule the conversation (that of Wimber's) but more remarkably, Wimber's "voice" was only one voice among others: the question of "what was John's view" was no longer the definitive answer to any particular question.¹¹⁴ In place of Wimber's dynamic presence, arose a diverse, corporate and communal decision

¹¹² The so-called "Toronto Blessing" began in winter of 1994 with a visitation of the Spirit at the Toronto Airport Vineyard led by Pastor John Arnott. As the renewal spread throughout Vineyard churches worldwide, there were numerous conflicts and criticisms that arose. Eventually Wimber and the Vineyard National Board withdrew their official endorsement from the Toronto Vineyard. See Jackson's balanced discussion in *Quest*. Helpful sources from an insider on the blessing include Guy Chevreau, *Catch the Fire: The Toronto Blessing-An Experience of Renewal and Revival* (Toronto: HarperCollins Canada, 1994), and idem, *Share the Fire: The Toronto Blessing and Grace-Based Evangelism* (Shippensburg, PA: Revival Press, 2007).

¹¹³ Jackson deconstructs this well in *Quest*. While Wimber's voice was the only one heard in the earlier controversies, as the National Board had invested significant time in dealing with Mike Bickle and the Kansas City prophets, and even more so with John Arnott and the Toronto Airport Vineyard, his perspective and persona was certainly dominant. See Jackson, *Quest*, 326ff. Todd Hunter, who was Wimber's assistant at the time, wrote the document "Withdrawal of endorsement of the Toronto Airport Vineyard" in 1995.

¹¹⁴ As there was no longer one dominant voice that could control the decision making process, the decisions for the movement became more corporate and discussion oriented. This involved a corporate public comment period (open to scholars, pastors, and laypersons) where opinion papers were solicited, published publicly, and discussed at many levels of the organization. The national board made the final decision at the termination of this process. Influential position papers were submitted by historic leaders like Rich Nathan, Dr. Don Williams, and Dr. Peter Davids, but numerous papers from pastors were considered as well.

making processes based on dialogue, interaction, and mutual biblical and theological reflection.¹¹⁵

As the Vineyard began to plant churches in major urban centers, and primarily ethnic congregations grew as a result, it was inevitable that the issues of justice, diversity, racial reconciliation, and immigration reform would arise. All these issues were addressed as practical ethical demands of kingdom eschatology, which held caring for the poor as an essential feature of the “works” of the kingdom of God. As previously noted, concern for the poor had been in the Vineyard DNA from its conception. The issues of justice and racial reconciliation were well noted at times in Vineyard history, and would become a growing concern in the twenty-first century, with the creation of numerous justice initiatives and conferences.¹¹⁶ The Vineyard U.S.A. developed a national initiative, Mercy Response, which focused on sending supplies, volunteers, and practical assistance to areas which had seen significant natural disasters, such as hurricanes, tornados, flooding, and the like. 2008 saw the creation of a national justice task force which focused on propagating the message of justice and assisting local Vineyard congregations in their work against contemporary issues of sex trafficking, slavery, caring for the environment, and immigration reform.¹¹⁷

A growing justice issue emanating from eschatology is the concern for the environment and global climate change. Beginning with the publishing of *Saving God's*

¹¹⁵ The end result of this process in 2005 was a statement on women in ministry that essentially granted every possible role to women, including that of National Director of Vineyard U.S. It is also notable that previously dominant perspectives like that of Dr. Wayne Grudem (who strongly opposed the move to allow women to serve at any level) were considered as viable options among many.

¹¹⁶ As early as 1995 the Vineyard held an international conference focused on justice in Winnipeg, Canada. The issue of justice and caring for the poor has been addressed in frequent articles in Vineyard publications.

¹¹⁷ This initiative was first developed as the Vineyard Anti-Slavery Task force (VAST), and in 2013 was re-launched as the Vineyard Justice Network (VJN).

Green Earth Rediscovering the Church's Responsibility to Environmental Stewardship in

2006, the issue of environmental stewardship and climate change was included in the justice rubric.¹¹⁸ Noted Christian environmentalists like Dr. Calvin DeWitt have been engaged by Vineyard leaders and invited to speak at conferences and churches.¹¹⁹ Environmental stewardship was included on the agenda of the first national conference focused on justice issues in November, 2013, and will likely be a continuing concern as the movement continues to engage culture from its inaugurated eschatological framework.

Conclusion: A Unique Founder, a Unique Movement

The particular experience and personality of John Wimber undoubtedly greatly influenced a significant degree of the identity of the Vineyard movement itself. However, it is equally clear that an essential element of Wimber's genius was precisely his willingness to investigate and absorb sources and influences dramatically different than his own and incorporate these influences into his thinking as he saw fit. These abilities to recognize, clarify, and evaluate theological concepts served Wimber not only in his quest to form a sustainable, healthy church organization, but he continued to rely on these gifts as he sought theological and philosophical grounding for his ecclesial praxis. Wimber's brilliance and ability to amalgamate diverse sources is especially displayed in his ménage of eschatological and pneumatological concepts to form a new theological synthesis that would become the bedrock of Vineyard praxis. In order to understand Wimber's experiment, it is first necessary to have an understanding of the fundamental elements he chose to work with, primarily the "inaugurated eschatology" of George Eldon Ladd. Ladd's work in turn, stands as the culmination of a century of modern investigation into the meaning of the kingdom of God in the preaching of Jesus. It is to this subject that I shall now turn.

¹¹⁸ Tri Robinson, *Saving God's Green Earth: Rediscovering the Church's Responsibility to Environmental Stewardship* (Norcross, GA: Ampelon, 2006).

¹¹⁹ Dr. DeWitt is a past executive Director of the Ausable Institute in Mancelona, Michigan which is a non-profit Christian organization dedicated to environmental stewardship and protection. See www.ausable.org.

CHAPTER TWO: Eschatology in the Vineyard

Introduction

This chapter introduces one of the main themes of the dissertation, which is the conception of the kingdom of God in the Vineyard. As the central argument revolves around the relationship between the work of the Spirit and the establishment of the kingdom of God in the Vineyard movement, this chapter plays an essential role. Before a coherent examination of the Vineyard's theology of the kingdom of God may be undertaken, it must first be placed within its biblical, historical, and cultural horizon.

It is no exaggeration to state that the theme of the kingdom of God has been one of the dominant themes of late modern Protestant theology. Since Albrecht Ritschl published his *Justification and Reconciliation*, which placed the kingdom of God as a central theme, scholars have recognized that no understanding of the message of Jesus can be complete unless one engages with the idea of the kingdom of God. In turn, numerous Protestant church traditions have engaged the concept of the kingdom from their perspectives. The objective of the chapter is to place Vineyard eschatology within the matrix of two major late modern protestant options, Anglo-Saxon Pentecostalism and American Evangelicalism.

This chapter shall proceed as follows. First, I shall present a brief overview of the historical trajectory of kingdom of God studies of the late nineteenth and twentieth centuries. In connection to this study, the quest culminated in an evangelical consensus epitomized by the work of George Eldon Ladd, who had a primary influence on John Wimber. Thus it is necessary to review Ladd's work in greater detail. I will then place

two contemporary Protestant traditions, Evangelicalism and Pentecostalism, in dialogue with this consensus to surface key elements of their eschatology, and to understand how these faith traditions have interacted with the theological developments in eschatology that have occurred outside of their respective traditions.

Finally, I will attempt the same process with the Vineyard by placing it in dialogue with the broader theological conversation on eschatology. Included in this section will be more engagement with pertinent concepts within the Old and New Testament Protestant canon that are salient in Vineyard eschatology. Since this material has been exhaustively reviewed elsewhere, my task will focus more on summary of key passages and concepts and less on detailed exegesis of those passages. At the end of this chapter, it will become evident that not only has the Vineyard significantly engaged the broader theological tradition on this topic, but more significantly, has challenged various elements of the consensus from not only theological, but praxis concerns.

1. The Kingdom of God in Twentieth Century Theology

In contemporary Protestant discourse, it is quite common to hear Evangelicals and Pentecostals speak not merely of “the kingdom of God,” but to commonly trade in locutions like “the already/not yet kingdom” or “fulfillment without consummation.” However, these blasé idiomatic expressions belie the torturous path twentieth century theology took to reach this clarity of understanding. It would not be an exaggeration to state that the investigation into the meaning and significance of Jesus’ preaching about kingdom of God has been one of the dominant questions in Protestant theology in the last 150 years.

The contemporary understanding of the kingdom is a treasure that was not easily gained. The nineteenth century conception of the kingdom was essentially an ethical, this-worldly expression of “the brotherhood of man under the fatherhood of God.” Near the turn of the twentieth century, this conception was challenged by theologians who emphasized the eschatological character of the kingdom message. Reaction to this eschatological over-emphasis predictably saw a growing concern with Jesus’ curious proclamation that the kingdom had come in His person. The final synthesis brought both elements, the eschatological and the immanent, together in sharper focus. For each step in our brief overview, two questions will be addressed. The first question will be “what is the nature of the kingdom of God” and the second will be “what is the timing of the kingdom’s coming?” In each of the positions noted, these crucial questions consistently come to the fore, and thus, will function to clarify and delineate the various positions we will investigate.

Because this quest has been exhaustively detailed in numerous invaluable studies, there is little need to retrace the detailed steps in this journey.¹ However, in order to fully investigate the interaction between the Vineyard’s conception of the kingdom of God and its praxis, a brief overview of the various possibilities that orbit the kingdom motif is necessary. To achieve this, I shall concisely review the major steps of the quest and

¹ Among the more recent kingdom of God studies in the last decades consult: Mark Saucy, *The Kingdom of God in the Teaching of Jesus* (Dallas: Word Publishing, 1997) ; Bruce Chilton, *Pure Kingdom: Jesus’ Vision of the Kingdom of God* (Grand Rapids, Eerdmans, 1996); George Beasley-Murray, *Jesus and the Kingdom of God* (Grand Rapids, Eerdmans, 1986); Wendell Wills, *The Kingdom of God in 20th Century Interpretation* (Boston, MA: Hendrickson Press, 1987). The year 1963 was an especially fruitful one in Kingdom of God studies, with 3 major works published in English: Norman Perrin, *The Kingdom of God in the Teaching of Jesus* (London: SCM Press, 1963); Gösta Lundström, *The Kingdom of God in the Teaching of Jesus: A History of Interpretation from the Last Decades of the Nineteenth Century to the Present Day* (London, Oliver and Boyd, 1963); and George Eldon Ladd, *Jesus and the Kingdom: The Eschatology of Biblical Realism* (New York: Harper and Row, 1963)(Revised and reprinted as *The Presence of the Future* (Grand Rapids, MI: Eerdmans, 1974), hereafter *TPOF*. For the purposes of this study, the 1974 (revised) version will be utilized.

representative figures that significantly contributed to the contemporary understanding of the kingdom. The substantive discussion of this section will terminate in a discussion of George Eldon Ladd. In order to appreciate Ladd's place in this story, and his substantial influence on John Wimber, some historical background is required.

1.1 Early Investigations of the Kingdom of God

The modern quest that began with Reimarus in the mid-eighteenth century, and continued with early summations by Kant and Schleiermacher² that set the stage for Albrecht Ritschl's (1882-1889) massive investigation of the concept in his *Justification and Reconciliation*.³

Ritschl's commentators are not in agreement as to the final view of Ritschl on the kingdom. In the earlier revisions, the kingdom of God seems to have a more ethical

² The exact beginning of this quest is somewhat in contention. While Reimarus is widely credited with initiating the first quest for the historical Jesus, his actual contribution to the later kingdom studies is somewhat contested. See Reimarus, *Fragments* Ed. By Charles H. Talbert, (London: SCM Press, 1971). For a discussion of the various starting points by various kingdom studies, see Mark Saucy, *The Kingdom of God in the Teaching of Jesus*, 3 n.3. As an example, Saucy notes that Lundström begins his study with Ritschl, and Perrin initiates his with Schleiermacher. Both of these authors largely ignored the contributions of Reimarus. In *TPOF* Ladd notes the influence of Adolf von Harnack, who was Ritschl's pupil, but had less impact on kingdom of God studies than his mentor. *TPOF*, 228. Kant discussed the kingdom of God in his *Critique of Practical Reason* (Saddle River, NJ: Prentice-Hall, 1993), and devotes substantial effort to the idea in *Religion within the Bounds of Reason Alone (1793)* (Cambridge: Cambridge University Press, 1998). Friedrich Schleiermacher discussed the idea of the Kingdom in great length in *The Christian Faith* Ed. By H.R. Manckintosh and J. Stewart (Edinburgh: T & T Clark, 1928 and *Christian Ethics (Christliche Ethik)*. Schleiermacher famously wrote, "to believe that Jesus was the Christ, and to believe that the kingdom of God (that is, the new corporate life that was to be created by God) had come, [are] the same thing." (*The Christian Faith*, §87.3) He added his pietistic concerns to the Kantian formula by spiritualizing the idea of the Kingdom to be primarily an awareness within the believer's consciousness. In his *Christian Ethics* he wrote, "the idea of the kingdom of God on earth is therefore nothing other than the expression of the art and manner of Christian life and action, and that is Christian ethics." (§12). For more on Schleiermacher's thought on the Kingdom, consult Jacqueline Marina, "Christology and Anthropology in Friedrich Schleiermacher" in *The Cambridge Companion to Friedrich Schleiermacher* (Cambridge University Press: 2005); Eilert Herms, "Schleiermacher's Christian Ethics" in *The Cambridge Companion to Friedrich Schleiermacher* (Cambridge University Press: 2005).

³ Albrecht Ritschl, *The Christian Doctrine of Justification and Reconciliation* 3rd Ed. (Edinburgh :T & T Clark, 1900).

nature, showing the influence of Kant most strongly,⁴ as he described the nature of the kingdom as "the moral organization of humanity through action inspired by love."⁵ Later volumes, especially the final revision, seem to give a concept of the kingdom of God as not only ethical but spiritual. However, Ritschl does not refute his earlier work, and thus scholars are mixed as to what Ritschl's view on the kingdom of God finally is. It is clear, that Ritschl attempted to fuse the ethical concept of the kingdom taken from Kant, and the more spiritual nature of the kingdom taken from Schleiermacher. In volume III of *Justification and Reconciliation*, Ritschl makes it quite clear that he has little affection for the pietism of Schleiermacher, for he eschewed the latter's use of speculative and non-rational theological constructs.

1.2 Consistent Eschatology: Weiss and Schweitzer

It was into this setting that Ritschl's son-in-law, Joachim Weiss, began his contribution to kingdom studies with a severe critique of Ritschl's work. In his *Jesus' Proclamation of the Kingdom of God* (1890)⁶ written only three years after Ritschl's death, Weiss strongly challenged Ritschl for his purely ethical version of the kingdom of God, which, Weiss argued, entirely missed the eschatological aspect of the kingdom. By reducing the kingdom to an ethical construct (like Kant had done), Ritschl essentially misunderstood the nature of Jesus preaching the kingdom as being a *future event*. In fact,

⁴ Kant in effect made the sermon on the mount, and especially the so-called "Golden Rule" found in MT 7:12 the ground of his ethical project by recasting it as his categorical imperative in his *Groundwork of the Metaphysics of Morals*. (Cambridge: Cambridge University Press, 1998).

⁵ Ritschl, *Justification and Reconciliation*, 8.

⁶ Translated by Richard H. Hiers & D. Larrimore Holland (Philadelphia: Fortress Press, 1971) page number references belong to this version. At a mere 67 pages, *Preaching of Jesus* is tantalizingly short, and straightforwardly written, which perhaps explains its lukewarm reception by the German academy. Regardless, Schweitzer argues that it is one of the most important books written in German theology. See Albert Schweitzer, *The Quest for the Historical Jesus* (New York: MacMillan, 1910, 1968) 328-39.

Weiss contended that these were the only two possibilities: either the kingdom came fully in life and ministry of Jesus, or, it was a purely futuristic apocalyptic event: “either the *basileia* is here or it is not here.”⁷ Since the kingdom of God obviously did not come in the life of Jesus, the only option is to understand the kingdom as a completely futuristic event at the end of time. Also, according to Weiss, the nineteenth century interpreters had interpreted the kingdom as a primarily human endeavor, whereas the Gospel writers teach that the kingdom is the work of God alone.⁸ Jesus saw himself as the fulcrum, the very turning point of history, with the triumphant kingdom of God immediately at hand.⁹ This kingdom was not of this world; neither spiritual in the lives of believers, nor continuously existing in another realm. The kingdom was to come at the final cataclysmic, apocalyptic end of history.¹⁰ Despite his pronouncements about the immediacy and dawning of the *Parousia*, the kingdom had not come, and thus, Jesus was mistaken both about his identity and about the nature of the kingdom itself.¹¹

Weiss was followed in this eschatological concept by Albert Schweitzer, who also highlighted the eschatological dimension, in many ways merely popularizing Weiss’ views. Schweitzer argued for *konsequente Eschatologie* (*consistent eschatology*), that is, eschatology was not limited merely to Jesus’ teachings in the parables, but was in fact, the key to understanding the entire life and mission of Jesus.¹² Jesus saw himself as *the*

⁷ Weiss, *Preaching of Jesus*, 73.

⁸ *Ibid.*, 105.

⁹ One of Weiss’ stated goals was to return the concept of Jesus’ “overwhelming heroic greatness” to Jesus studies, which he believed had been cast aside in the “lives of Jesus” project.

¹⁰ *Ibid.*, 130-131.

¹¹ *Ibid.*, 131.

¹² Hence Schweitzer’s construction of “thoroughgoing” or “consistent” eschatology. This intuition sees its full development in Schweitzer’s later *The kingdom of God and Primitive Christianity* (New York: Seabury Press, 1968) where he traces the kingdom of God in the old Testament prophets, extra-Biblical eschatology, late Judaism, Jesus, and Paul. This manuscript was finalized by Schweitzer in 1950-51, but only discovered after his death. While never published in Schweitzer’s day, it was nonetheless fully formed and thus

eschatological prophet, or force, that was to usher in the kingdom of God. Thus, the primary basis for understanding the message of Jesus was not through his ethical teachings (especially the Sermon on the Mount) as Ritschl had done, but rather through Jewish apocalyptic.¹³ Like Weiss, Schweitzer was devastatingly critical of the nineteenth century “lives of Jesus” studies like Ritschl’s that tended to portray Jesus as an educated, sophisticated, liberal gentlemen of the Enlightenment.¹⁴ This view completely overlooked the radical and completely eschatological nature of Jesus’ life and ministry.¹⁵ In this aspect, Schweitzer revised Reimarus’ insights regarding the nature of Jesus’ teaching on the kingdom. While he regarded Reimarus’ work as a “masterpiece of world literature” he spoke of the work as making a “fundamental error” by positing a merely political, renewed Davidic kingdom as the essential message of the preacher Jesus.¹⁶ Schweitzer argued that as a result of the Quest, theologians were given two very divergent options: either they accept the “thoroughgoing skepticism” of Wrede which saw very little historical validity in the story of Jesus, or, they accept Schweitzer’s “thoroughgoing Eschatology” which understood Jesus properly

represents the author’s mature beliefs on the subject. See the introduction by the editor, Ulrich Neuenschwander in the 1968 edition.

¹³ Schweitzer contends that much of previous quest had ignored this critical evidence, such as the influence of Jewish apocalyptic literature from Daniel onward. He states, “what else, indeed, are the Synoptic Gospels, the Pauline Letters, the Christian apocalypses than products of Jewish apocalyptic?” *Quest*, 367.

¹⁴ Schweitzer speaks of the “liberal” lives of Jesus with not a little derision in *Quest*, but concedes that the termination of their futile quest laid the groundwork for the rise of the eschatological approaches. See chapter XIV, “The ‘liberal’ Lives of Jesus”.

¹⁵ Ironically Schweitzer seems to, in the final analysis, include Weiss in the cast of characters that have misconstrued the quest. He mentions Weiss in several brief references in *Quest*, but rarely in his decisive conclusion. Gathercole writes of Schweitzer “On the other hand, having praised Weiss, Schweitzer comes to bury him.” S.J. Gathercole, ‘The Critical and Dogmatic Agenda of Albert Schweitzer’s ‘The Quest for the Historical Jesus’ *Tyndale Bulletin* 51.2 (2000) 277.

¹⁶ *Quest*, 23. Reimarus was a historian widely credited for beginning the “lives of Jesus” movement in the nineteenth century. In the *Fragments*, the collection of his writings, he posited a radical distinction between the message of Jesus, who saw himself as a political revolutionary, and thus expected the renewed Davidic kingdom to come in his mission; and the early church, who had to create a different message of two “comings” to account for the mistaken understanding of Jesus and the subsequent “delay” of the *parousia*.

placed within his Jewish apocalyptic first century context.¹⁷

Despite the failure of the first quest to reveal the true nature of the “historical Jesus,”¹⁸ the modern theologians had revealed an uncomfortable historical truth: the character of Jesus was less the triumphant eschatological ‘Son of Man’ and more a flawed and pitiful hero. For it is clear that despite his pronouncements of the coming end, Jesus was mistaken about his role and the plan of history, because the expected end did not come in his lifetime; worse, he lost his own life desperately waiting for it.¹⁹

Further, because his message was entirely eschatological, there was no sense that his teaching or ministry had any present spiritual reality; the kingdom belonged completely to the age to come.²⁰

¹⁷ Schweitzer, *Quest*, 330ff.

¹⁸ It is well recognized that Schweitzer’s *Quest* put the definite end on the “lives of Jesus” trope, as he relentlessly argues that the various Lives were often caricatures of the authors themselves, and had tenuous connections to the Gospel data. Moreover, since he believed that the Gospels themselves were not “historical,” as such, he casts doubt on the entire program of recovering the true historical Jesus. Since the Gospels relate that immediate expectancy of the Kingdom, which obviously did not come, Schweitzer considers their construction to be primarily dogmatic, not historical. That is, the Gospel accounts had to be edited to de-emphasize the immediate sayings, and to explain the historical problem of the “non-occurrence of the *Parousia*.” *Quest*, 360. Therefore, what was important was not the “historical Jesus”, but the “spiritual Jesus” who lived on in the hearts of men, because “the abiding and eternal in Jesus is absolutely independent of historical knowledge and can only be understood in contact with His Spirit.” He further adds “Jesus as a concrete historical personality remains a stranger to our time.” 401.

¹⁹ Schweitzer’s famous statement is quite representative of his position: “The Baptist appears, and cries ‘Repent, For the Kingdom of heaven is at hand.’ Soon after that comes Jesus, and in the knowledge that He is the coming Son of Man lays hold of the wheel of the world to set it moving on the last revolution which is to bring all ordinary history to a close. It refuses to turn, and He throws himself upon it. Then it does turn; and crushes Him. Instead of bringing in the eschatological conditions, He has destroyed them. The wheel rolls onward, and the mangled body of the one immeasurably great Man, who is strong enough to think of Himself as the spiritual ruler of mankind and to bend history to His purpose, is hanging upon it still. That is His victory and His reign.” *Ibid.*, 370-371.

²⁰ The matter of what Schweitzer’s own view of the Kingdom is has been hotly debated. While he ardently expounds the *konsequente Eschatologie* view in *Quest*, his later work *The Mystery of the Kingdom of God* is more nuanced. Here, Schweitzer seems to allow for a transformed existence on earth that is the kingdom of God. N.T. Wright is extremely critical of Schweitzer’s understanding of Jewish apocalyptic. Wright argues that Schweitzer understands apocalyptic as “the climax of Israel’s history, involving the end of the space time universe,” whereas recent studies in Jewish Apocalyptic have revealed the idea of a transformation and re-creation of the current cosmos. See Wright, *Jesus and the Victory of God*

This Jesus of Nazareth who came forward publicly as the Messiah, who preached the ethic of the kingdom of God, who founded the Kingdom of Heaven upon earth, and died to give His work its final consecration, never had any existence. He never had any existence. He is a figure designed by rationalism, endowed with life by liberalism, and clothed by modern theology in historical garb.²¹

For Schweitzer, the choice was clear. The historical skepticism of Wrede and the failure of the lives of Jesus reconstructions left only the way marked by Weiss: Jesus was *the* eschatological prophet, and his life, and his message, can only be understood in the context of a thoroughgoing eschatological lens.

1.3 Realized Eschatology: C.H. Dodd

The interpretive bombshell dropped by Weiss and Schweitzer was bound to provoke a counter reaction. Charles Harold Dodd (1884 – 1973) proposed the antithesis to the *konsequente* school by re-affirming the kingdom sayings that focused on the in-time and historical nature of the kingdom. Dodd argued that while undoubtedly elements of Jesus' teaching did relate to the final cosmological end of history, Schweitzer had overstepped by relegating the "realized" elements of the kingdom to later Gospel redactors in the early church.²² A cursory reading of the Gospels makes it quite evident that Jesus saw that the kingdom was present in his person and ministry. In Dodd's view, Jesus explicit teachings of the kingdom all supported realized eschatology; the

(Minneapolis: Fortress Press, 1996) 207ff. For a response to Wright's view, see Gathercole, "Critical and Dogmatic Agenda" who argues that Wright does not adequately represent Schweitzer's position.

²¹ *Ibid.*, 398.

²² C.H. Dodd, *The Parables of the Kingdom* (London: Nisbet, 1935, 1961). Dodd returns to the issue of eschatology in his *The Apostolic Preaching and its Development* (London: Hodder and Stoughton, 1936, 1967); *History and the Gospel* (London: Nisbet, 1952); *The Coming of Christ* (Cambridge: Cambridge University Press, 1951).

apocalyptic perspective came primarily through the parables.²³ He reasoned therefore, that because the realized teachings were more forthright, plain, and required less subjective interpretation they should be considered as the best evidence of the view most emphasized by Jesus.²⁴

When Jesus issues the phrase “the kingdom of God has come upon you” (RSV),²⁵ *ephthasen* (is come) can only mean that the kingdom is immediate and accessible. So, the kingdom of God is historical, presently experienced by Jesus hearers, and connected with the personhood of Jesus: “In some way the kingdom of God has come with Jesus

²³ Dodd’s work brought to light the connection between the parables and the kingdom of God that had not previously been expressed. Norman Perrin notes that “after Dodd any interpreter of the parables had to become self-conscious about his understanding of Jesus’ use of the kingdom of God.” See *Jesus and the Language of the Kingdom* 97-98.

²⁴ Dodd, *The Parables of the Kingdom*, 32-33. In comparing the various Gospel sources Dodd claims that the “earliest traditions” are “explicit and univocal” in support of the realized view. By examining the Q material, Dodd believes, one will find that the realized view dominates overwhelmingly. Furthermore, the textual favorites of Schweitzer and the consistent view can be explained exegetically as later formulations of editors or early Church tradition. Robert F Berkley has considerable doubts about Dodd’s attempt to carry his argument on his interpretation of the Greek verb *ἤγγικεν* “to draw near.” Berkley painstakingly catalogs the considerable ambiguity of *ἤγγικεν* in both New Testament and Qumran documents, and finds that Dodd’s claim that “to draw near” supports his realized eschatology is not as strong a case as he would wish. See his “ΕΠΤΙΖΕΙΝ, ΦΘΑΝΕΙΝ, and Realized Eschatology” *Journal of Biblical Literature* LXXII, (June, 1963) 177-87. For a dispensationalist appraisal of these claims by Dodd, consult John F. Walfoord, “Realized Eschatology” *Bibletheica Sacra* (October, 1970) 313-23, who challenges Dodd on many points, summarizing with an expected dismissal of Dodd’s program: “It may be concluded that in the concept of the person and work of Christ, Dodd is seriously divergent from traditional orthodoxy,” and later refers to Dodd’s eschatology as “bankrupt.” 322-23. T.W. Manson raised very early questions about Dodd’s selective exegesis of these passages in his *The Teachings of Jesus: Studies of its Form and Content* (Cambridge: the University Press, 1951) 279ff. Also insightful is the interchange between Dodd and J.Y. Campbell in *The Expository Times* XLVIII. Both Kenneth Clark “Realized Eschatology” *Journal of Biblical Literature* 56 (March 1957) 367-83 and Clarence Craig “Realized Eschatology” *Journal of Biblical Literature* (September 1940) 17-26 are heavily critical of Dodd’s forced exegesis as well. Clark argues that Dodd’s insistence that “has come” is the best understanding of *ephthasen* is faulty, contending that the comparable literature suggests “drawn near” is a better understanding. W.G. Kümmel largely agrees with Craig against Dodd, see the discussion of Kümmel below. This discussion will be resumed in the discussion below in the Vineyard’s understanding of the four kingdom tenses, as discussed by Derek Morphew.

²⁵ Matthew 12:28 and Luke 11:20, both Q statements. Dodd also argues strongly that the use of *ennigken*, “at hand” used in Mark 1:15 is another example of the earliest and most reliable textual tradition, which is contested. Dodd is adamant that *ennigken* must be understood as “arrival,” rather than merely “near.” Berkley’s excellent discussion of the exegetical arguments by both Dodd’s supporters and detractors is helpful to understand the subsequent response to the realized eschatology thesis. Berkley contends that the argument cannot be conclusively decided from the textual evidence alone. See also George Beasley-Murray, *Jesus and the Kingdom of God*, (Grand Rapids, MI: Eerdmans, 1986), 70-74.

Himself.”²⁶

The mistake of the *konsequente Eschatologie* School was that, in their attempt to negotiate a compromise by asserting the “nearness” of the kingdom, they negated the plain meaning of the explicit passages which stated that the kingdom *had come*.²⁷ The evidence of the arrival of the kingdom is found in Jesus’ own words in his response to John’s followers: “The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, the poor have the Gospel preached to them.”²⁸ Even in this, the kingdom is an act of God alone, and man can do nothing to hasten its coming, build it, or grow it.²⁹

If the message of the kingdom is historical, and present in the ministry of Jesus, then what are we to think of the eschatological sayings? After discussing the relevant apocalyptic or “prophetic” sayings, Dodd argues that the apocalyptic sayings of Jesus are primarily symbolic, that is, they point to an existent reality beyond time, space, and human comprehension.³⁰

Agreeing in a sense with Schweitzer that Jesus must be understood in the context of Jewish apocalyptic, he contended that Jesus dramatically revised the apocalyptic

²⁶ Dodd, *The Parables of the Kingdom*, 30.

²⁷ Ibid., 33-34.

²⁸ Ibid., 35, quoting Jesus’ response to John’s disciples in Luke 7:21.

²⁹ Dodd completely refutes the “social” program of the Kingdom as modeled by Kant and Ritschl. He argues that the “Growth Parables” such as the Sower, the Tares, the Leaven, the Secret Seed and the Mustard Seed are a “commentary on the actual situation in the ministry of Jesus” and not to be interpreted “as implying a long process of development introduced by the ministry of Jesus and to be consummated by His second advent.” The Kingdom of God has come by “no human effort, but by an act of God.” However, Dodd curiously adds that since the Kingdom has now come, there is a need for human effort, as “the harvest waits for the reapers.” Ibid., 155. He does not further elaborate on this apparent paradox.

³⁰ Ibid., 80. Early in his writing, Dodd also suggests that the apocalyptic sayings were probably generated by the early church as a way to explain the failure of the mission of Jesus. It was the fundamental misunderstandings of the disciples about the mission that forced them to interpret literally what was meant figuratively, i.e. the “Symbolic” nature of the apocalyptic sayings and parables. See Dodd, *The Apostolic Preaching*, 55. George Ladd notes that in his later writings, Dodd seems less adamant about his purely realized eschatology, as he seems to make room for the eschatological Kingdom consummated at the end of history. See Ladd, *The Presence of the Future*, 20.

context far beyond what his hearers could comprehend. Thus, we can make peace with the historical problem of the *Parousia* by understanding that the apocalyptic sayings have a deep symbolic background in Jewish eschatology, such as the mysterious teachings in the book of Daniel.³¹ The sayings of Jesus also point beyond the historical plane, to an absolute, eternal reality that cannot be adequately captured in human language.³² Thus the eschatological sayings belong to the “absolute order” of reality, and are not expected to be fulfilled in salvation history.³³

The function of the parables then, are to serve as commentaries of sorts on the life and ministry of Jesus; that is, they are didactic tools of a particular time in history. They explain the present, active kingdom in the ministry of Jesus.³⁴

It is in this context that the parables of the kingdom of God must be placed. They use all the resources of dramatic illustration to help men to see that in the events before their eyes—in the miracles of Jesus, His appeal to men and its results, the blessedness that comes to those who follow Him, and the hardening of those who reject Him; God is confronting them in His kingdom, power and glory. This world has become the scene of a divine drama, in which the eternal issues are laid bare. It is the hour of decision. It is realized eschatology.³⁵

³¹ Dodd states “it is at least open to the reader to take the traditional apocalyptic imagery as a series of symbols standing for realities which the human mind cannot directly apprehend.” Dodd, *The Parables of the Kingdom* 81. He also argues that in regards to the various predictions of Jesus that obviously did not obtain, the early church was tasked with the “remolding” of the apocalyptic sayings to fit their historical circumstances: i.e. the fall of Jerusalem in A.D. 70. Dodd, *The Parables of the Kingdom* 51.

³² Ibid., 83

³³ Ibid., 82.

³⁴ Ibid., 155.

³⁵ Ibid., 159.

1.4 Attempted Solutions to the Paradox: Rudolph Bultmann

Dodd's helpful correction to the purely eschatological view of the kingdom by the *konsequente Eschatologie* School put a challenge before subsequent interpreters. It would seem that Schweitzer and Dodd had proved that both consistent and realized eschatology had reasonable support in the Gospel texts, and yet, neither attempt to dismiss the counter-example texts was particularly compelling. It became evident that either some sort of synthesis, or an entirely new approach, had to be formed.³⁶

Perhaps one of the more theologically creative attempts was that of Rudolph Bultmann (1884-1976), who attempted to solve the apparent paradox of the kingdom by "demythologizing" the kingdom message by recasting it as the existential call to commitment offered to a person by Christ.³⁷ Following the *konsequente* pattern, Bultmann agreed with Schweitzer that Jewish apocalyptic was the proper lens by which the modern reader could best see the message of the Gospels.³⁸ However, Bultmann proffered a different solution to the problem of the delayed *Parousia*.³⁹ Previous interpreters had made a fundamental mistake by defining the kingdom as a historical reality, whether present in the ministry of Jesus (Dodd) or coming at the end of history

³⁶ In this brief survey it is not possible to consider all of the theologians who could be considered in either the consistent or realized schools. The reader is referred to the numerous comprehensive surveys that go into much greater detail.

³⁷ Rudolf Bultmann, *Jesus and the Word*, trans. L. Smith and Erminie Huntress (New York: Scribner's, 1934); *Theology of the New Testament*, trans. Kendrick Grobel (New York: Scribner's, 1951); *The Presence of Eternity* (New York: Harpers, 1957); *Jesus Christ and Mythology* (New York: Scribner's, 1958). For secondary literature on Bultmann's view of the Kingdom, the surveys by Norman Perrin, Gösta Lundström, and Mark Saucy are helpful. Bultmann's essay in *Kerygma and Myth* (London, S.C.K., 1953) also details his program of demythologizing the teaching of the Kingdom. For a response, see G.R. Beasley-Murray "Demythologized Eschatology" *Theology Today* 14 (1957) 61-79. Ladd engages Bultmann's eschatology on a number of points as well in *The Presence of the Future*.

³⁸ Bultmann succinctly rejects Dodd's realized eschatology by calling it "escape-reasoning" that "cannot be substantiated by a single saying of Jesus", *A Theology of the New Testament* I §3.

³⁹ For a full discussion of the problem of the delay of the *Parousia* by Bultmann, see his "History and Eschatology in the New Testament," *New Testament Studies*, I (September, 1954), 9-16.

(Weiss and Schweitzer). Because the teaching of Jesus on the kingdom belonged to the first-century world of the supernatural, of Satan and demons, of God intervening in the affairs of men, it was embedded in the pre-scientific world that the modern world had discredited. Therefore, the concept of the kingdom had to be de-mythologized, and the essential message stripped out of the mythological trappings:

To this extent the Kerygma is incredible to modern man. For he is convinced that the mythical view of the world is obsolete. We are therefore bound to ask whether, when we preach the Gospel to-day, we expect our converts to accept not only the Gospel message, but also the mythical view of the world in which it is set. If not, does the New Testament embody a truth which is quite independent of its mythical setting? If it does, theology must undertake the task of stripping the Kerygma from its mythical framework, of “demythologizing” it.⁴⁰

However, despite its mythological nature, the coming of the kingdom was the ultimate call by God to the individual: every moment then, contained within itself the possibility of being *the possible eschatology moment*,⁴¹ and thus, each person was forced to a crisis of decision.⁴² Every person must make the decision in their own person to accept the radical call of God, or to reject it. This in essence, was the eschatological message of Jesus. The kingdom even though it transcended human history, yet demanded

⁴⁰ Bultmann, *Kerygma and Myth*, 3. The concept of Bultmann’s “demythologizing” has been the subject of countless primary and secondary works. In short, Bultmann had a pastoral concern that the modern world was incapable of comprehending the ancient, pre-scientific understanding of reality, and thus, he attempted to translate the Gospel into terms that were comprehensible to his cultural world. Critics such as George Beasley-Murray objected that in this attempt, Bultmann strikes at the very heart of the Gospel, and thus, ceases to be relevant to orthodox theology. G.E. Ladd was more sympathetic to Bultmann’s pastoral motivation, and yet largely disagreed with the conclusions derived at via his de-mythologizing methodology. Bultmann defines his process of demythologizing in numerous works, including *Jesus and the Word*, *Jesus Christ and Mythology*, and his *Theology of the New Testament*. Secondary literature is ubiquitous, including favorable appropriations from Norman Perrin *Jesus and the Language of the Kingdom*, Hans Conzelmann, *An Outline of the Theology of the New Testament* (New York: Harper and Row, 1969); Gunther Bornkamm, *Jesus of Nazareth*, trans. Irene and Fraser McLusky (New York: Harper & Row, 1960). More critical approaches are Ladd’s *The Presence of the Future*, Herman Ridderbos’, *The Coming of the Kingdom*, and Beasley-Murray’s “Demythologized Eschatology”.

⁴¹ Bultmann, *The Presence of Eternity*, 154.

⁴² Bultmann, *Jesus and the Word*, 51.

a response, as it was the ultimate “transcendent event, which signifies for man the ultimate Either-Or, which constrains him to decision.”⁴³

Quite expectantly then (in line with his mentor, Johannes Weiss), Bultmann rejected the Ritchlian ethical kingdom achieved through the work of mankind on earth. The coming of the kingdom was the work of God alone, and since it was existential and individualistic, the only act done by persons was the exercise of volitional will to accept the invitation of God.⁴⁴

as . . . the kingdom of God is a power which, although it is entirely future, wholly determines the present. It determines the present because it now compels man to decision; he is determined thereby either in this direction or in that, as chosen or rejected, in his entire present existence. . . The coming of the kingdom of God is therefore not really an event in the course of time, which is due to occur sometime and toward which man can either take a definite attitude or hold himself neutral.⁴⁵

1.5 The Building Synthesis: Cullmann, Kümmel, Jeremias

For many subsequent theologians, Bultmann’s existentialist methodology went too far, and seemed to push the concept of the kingdom of God far outside the bounds of Christian orthodoxy. However, his pastoral concern for making the claims of the Gospel intelligible hit a chord with many interpreters. Especially in post-World War II Europe, it seemed that something more was needed to bring the insights of consistent eschatology and realized eschatology into harmony with one another. While Bultmann’s demythologizing approach continued to hold wide appeal,⁴⁶ a growing chorus of interpreters began to seek ways to meld the various tenses of the kingdom into a unified

⁴³ Ibid., 41.

⁴⁴ Bultmann, *Jesus Christ and Mythology*, 12.

⁴⁵ Bultmann, *Jesus and the Word*, 51.

⁴⁶ As evidenced by numerous authors who took Bultmann’s conclusions for granted, such as Norman Perrin, Gösta Lundström and Rudolph Otto.

whole.

Oscar Cullmann was one of the early voices to argue that a satisfactory account of the kingdom concept must include elements of both the consistent and realized eschatological schemas. In his magisterial *Christ and Time*, Cullmann argued that one of the mistakes of the existential school was its basic misunderstanding of the Jewish understanding of time. Ancient Jewish writers understood time in a linear fashion, that is, they saw periods of history divided between this age, and the glorious age to come. Thinking of the kingdom in terms of a “existential” focus on the individual person standing in relation to eternity, as Bultmann had done, was obviously a completely foreign concept in the early Testamental period, and therefore was primarily projection and needless speculation.⁴⁷ A better answer to the problem of the delayed *Parousia* was the understanding of both tenses of the kingdom, held in tension. In his famous analogy, Cullmann likened the situation of the Christ’s teaching on the kingdom to a hypothetical historical conflict, where “the decisive battle in a war may already have occurred in a relatively early stage of the war, and yet the war still continues.”⁴⁸

The Jewish, and hence, primitive Christian view of time set two ages: the present age, and the age to come. However, the Christ event changes the decisive moment such that, the age to come is bifurcated into two, with the mid-point, or the Christ event

⁴⁷ Oscar Cullman, *Christ and Time*, (Philadelphia: Westminster Press, 1945), 30-31. Cullman states that Bultmann’s *a priori* assumptions are colored not by historical study, but by the philosophy of Martin Heidegger. See also Stephen Smalley, “The Delay of the Parousia”, *Journal of Biblical Literature* 83.1 (March 1964) 41-54; M.C. Warren, “Eschatology and History”, *International Review of Missions* Vol. 41, Issue 3, (July 1952) 337-50; Karlfried Frohlich, “Oscar Cullmann: A Portrait” in *Journal of Ecumenical Studies* 1 (1964) 22-41.

⁴⁸ Cullman, *Christ and Time*, 84. As this book was written during WWII, no doubt Cullman had the war in Europe in mind. Numerous authors have made the analogical connection to the relationship between the success of the Allied invasion of Normandy and the final end of the Third Reich over a year later.

occurring in the past, yet still belonging to the age to come.⁴⁹ Thus, when the Gospels speak of Jesus' victory over demons, the demons themselves bear witness to this bifurcation, as they ask Jesus "Have you come here to torment us before the time?"⁵⁰ Because this "decisive battle" has already taken place, Christians can be assured of "victory day," despite the delay of the *Parousia*.⁵¹ Cullmann rejects Schweitzer's assertion that Jesus expected no delay in the *Parousia*;⁵² indeed, the primitive Church understood that it was living in the time *after* the decisive victory, and yet *before the final victory*.⁵³

Werner Kümmel began his insightful work *Promise and Fulfillment: The Eschatological Message of Jesus* by reviewing the three main eschatological positions that had solidified by the midpoint of the twentieth century, that is, the consistent eschatology of Weiss and Schweitzer, the realized eschatology of Dodd, and the existential eschatology of the Bultmann School. While there were many similarities in the approaches of the various schools, it was evident that fundamental differences still obtained. The way out of the impasse, then, was to consider the entire scope of Jesus' preaching on the kingdom.⁵⁴ Only by accounting for all the biblical data could the proper

⁴⁹ See the chart offered by Cullmann to explain his view on 83 of *Christ and Time*, in which he contrasts the Jewish two-stage view of history with the three-stage view of Primitive Christianity.

⁵⁰ Mt 8:29, See Cullman, *ibid.*, 71.

⁵¹ *Ibid.*, 88, 141.

⁵² Cullmann says of this "such a distinction...finds no real support in the New Testament texts." *Ibid.*, 148.

⁵³ *Ibid.*, 152. Cullman states that this present-future tension is the essence of the cry of the Early Church "*Maranatha*", (Our Lord, Come) which is in the imperative mood. Cullmann's view of the nature of the kingdom of God will be discussed in fuller detail below. His primary influence in further Kingdom studies was his contribution to the understanding of time and the ages in the New Testament, and his attempt to mediate a position between the consistent and the realized school. Ladd applauds Cullman's insistence on the "three stage" view of time in Primitive Christianity, yet is critical of Cullman's conception as to what constitutes the kingdom of God. This crucial question will be the chief topic of discussion in the final section of this chapter, and the present author's conclusions will be thereby presented.

⁵⁴ Kümmel, *Promise and Fulfillment: The Eschatological Message of Jesus*, (London: SCM Press, 1957), 16. Kümmel also discusses Jesus' teaching on the Kingdom in his *The Theology of the New Testament*

understanding that the kingdom of God had *both present and future* facets, be achieved. Dodd erred by treating the parables that spoke of a future realization as merely symbolic, or constructs of the primitive church. Jesus often spoke of various events that would occur *in the lifetime of his audience*, and thus God's acting in human time was a concrete idea and "absolutely indispensable" to understand the full message of Jesus.⁵⁵ On the other hand, while Bultmann's pastoral motivations for making the claims of the Gospel intelligible to modern man are commendable, his method of "demythologizing" is suspect. It is not so easy, as Bultmann suggests, to detach the mythical from the central message of Jesus; they are intimately related, as the theme of the eschatological future breaking into the present is carried throughout his preaching.⁵⁶ As Jesus spoke of the kingdom as being present *in his person and activity* (especially in Luke 10:18) the *konsequente Eschatologie* school had certainly been wrong by interpreting the kingdom message as purely future:

Now Jesus can have meant by this one thing only, that he has seen the defeat accomplished in the fight he is waging victoriously against the devils. So here too it is quite firmly established that the eschatological consummation, the kingdom of God, has already become a present reality in the ministry of Jesus. And here too the message of the approaching Kingdom of God is actually illuminated by the knowledge that through Jesus' activities the future consummation is brought into the present.⁵⁷

According to its Major Witnesses (New York: Abingdon, 1969). This later work continues and cements much of Kümmel's earlier attempt to synthesis the near and present aspects of the kingdom of God.

⁵⁵ Ibid., 146.

⁵⁶ Kümmel writes, "For this would result in a complete disintegration of Jesus' message that man through Jesus' appearance in the present is placed in a definite situation in the history of salvation advancing towards the end, and the figure and activity of Jesus would lose their fundamental character as the historical activity of the God who wishes to lead his kingdom upwards." Ibid., 148. As the kingdom of God has direct and indirect known consequences in human history, thus to place its effects merely in the realm of the individual human psyche as Bultmann had done was incompatible with a large number of texts. For this reason, Kümmel sought other means to solve this issue of the delayed *parousia* that vexed Bultmann.

⁵⁷ Ibid., 114.

Kümmel was certain then, that a complete examination of the sources led to the conclusion that those who argued for the time of eschatological fulfillment to be either *only* future, or *only* present, were badly mistaken.⁵⁸ The kingdom came and was actualized in the ministry of Jesus, for it was “the happenings manifested in Jesus’ acts and words which bring about the ‘presentness’ of the future fulfillment.”⁵⁹ The nature of the kingdom lies in the life and death of Jesus, in his ministry on earth and in his coming in judgment at the *eschaton*:

The fact that the true meaning of Jesus’ eschatological message is to be found in its reference to God’s action in Jesus himself, that the essential content of Jesus’ preaching about the kingdom of God is the news of the divine authority of Jesus, who has appeared on earth and is awaited in the last days as the one who effects the divine purpose of mercy.⁶⁰

Kümmel, then, forms a crucial bridge between the earlier attempts that saw the kingdom of God as *either* present *or* future *or* existentially interpreted. Over the next several decades in kingdom studies, Kümmel’s thesis of the promise and fulfillment of the kingdom became the essential groundwork that subsequent author’s assumed, modified or refuted, but could not ignore.⁶¹

⁵⁸ Ibid., 140.

⁵⁹ Ibid., 112.

⁶⁰ Ibid., 155. It is interesting to note that for Kümmel, there was no sense that the disciples or the church should “carry on” the ministry of the work of the Kingdom, as the Kingdom was present only in the person of Jesus. See Ibid., 139-40. Furthermore, Kümmel argued against an understanding of the “growth parables” that would suggest that the Kingdom itself would grow, increase, etc. Rather than growth, per se, these parables were meant to show the inevitable finality of the eschatological consummation of the Kingdom. For example, in speaking of the parable of the leaven in Matthew 13:33 (Luke 13:20) Kümmel writes that “in no case can the parable be used to justify the assumption that Jesus announced a gradual penetration of the world by the forces of the kingdom of God.”

⁶¹ While Kümmel’s influence has been noted in the study, this is not to imply that there weren’t other figures who also contributed to a mediating position between Schweitzer, Dodd, and Bultmann. In his *The New Testament: The History of the Investigation of its Problems* (London: SCM Press, 1973) Kümmel notes the influence of Rudolph Otto’s impressive work *The Kingdom of God and the Son of Man* (London: Lutterworth Press, 1934) where Otto states, “Ordinary things can only be either future or already present. Purely future things cannot sally forth from their future and be operative here and now. Marvels can be

Joachim Jeremias' study *The Parables of Jesus* was an important source for John Wimber. Jeremias had a tremendous influence on New Testament studies in general, but as an early voice in the emerging consensus his work has special import for our study.⁶² Jeremias was in general agreement with the interpretative matrix laid down by Dodd, but he pushed towards a fuller understanding of the eschatological message within the parables.⁶³ Due to the "double historical setting" of the parables, it is necessary for the interpreter to understand both the original setting of the parable, that is, its practical background in Palestine of Jesus' time, but also, the historical and cultural situation of the primitive church that retold the story.⁶⁴

Contra the consistent school, a close study of the parables reveals that even though many of them were re-worked in the later Christian tradition to account for the delay of the *Parousia*,⁶⁵ Jesus did expect that a span of time would elapse after his death

both and do both." 73. Other figures could be noted such as T.W. Manson, whose later work *The Sayings of Jesus*, Ladd credits as an influence in *The Presence of the Future*.

⁶² Jeremias, *The Parables of Jesus* (New York: Charles Scribner's Sons, 1963). Ladd and Ridderbos both acknowledged the obvious impact of Jeremias on their own work, although each also were careful to note that their work went beyond Jeremias' in the attempt to forge a true consensus between the consistent and the realized school. Ladd notes that Jeremias did not follow through on some of his insights and thereby did not fully engage the implications of the "already" side of the equation. See *TPOF*, XXX. Ridderbos acknowledges his debt to Jeremias as well, but makes more use of Kümmel's work.

⁶³ That is to say, in his examination of the teaching on the Kingdom in the parables, Jeremias did not push the eschatological themes off as later reconstructions by the church, as Dodd had done. While Jeremias fully understood that the Parables were re-worked by redactors and the oral tradition in the early church, nevertheless the apocalyptic and futuristic elements were intrinsic to the original form of the parables as taught by Jesus. Jeremias thinks he is on firm ground here because apocalyptic elements are replete within the Old Testament, and thus the rabbinical parable tradition. Perrin states that Jeremias not only undertook this task on his own, but insisted that his students do the same- Perrin's study was *Rediscovering the Teachings of Jesus* (New York: Harper and Row, 1967) see Perrin, *Jesus and the Language*, 183.

⁶⁴ That is, Jeremias held with Dodd that the parables were first spoken by Jesus, and then later remembered and re-worked by the primitive church in their particular concerns and historical settings. Ibid., 23. This phenomenon accounts for "editorial gloss" or explanations often given by the Gospel authors that give further detail or explanation of a parable whose meaning may have been unclear in a later historical or cultural (i.e. "Gentile") situation. While this adds complexity to the interpreter's task, Jeremias still held that the original meaning of the spoken parable could be recovered, i.e. it wasn't "lost." In fact, the parables represent "a specially reliable tradition," and a "particularly trustworthy tradition" in which we "are brought into immediate relation with Jesus." Ibid., 12.

⁶⁵ Jeremias, *Parables*, 48.

and before his return.⁶⁶ This can be most evidentially found in the parables of the ten virgins, the doorkeeper, and the faithful servant.⁶⁷ The early church may have expanded the oral tradition to account for a larger delay than what was expected, nonetheless, they did understand that the parables taught them to *expect a delay of some time*.⁶⁸ However, the kingdom was present in the ministry of Jesus in some form, as Dodd had taught, but the parables taught of a fuller realization in the future. Jesus not only spoke of the kingdom, but he embodied it in his person, through his actions, so that “he himself is the message” of the kingdom.⁶⁹ To explain this phenomenon, Jeremias offered the locution “*eine sich realisierende Eschatologie*,” or, “eschatology in the process of realization.”⁷⁰

While *The Parables of Jesus* was quite influential in parable studies and in further kingdom research, Jeremias’ later work, *A Theology of the New Testament*, expanded on his view of the kingdom from his more mature scholarly perspective. Here, Jeremias examines the concept of the *basileia tou theos* in Judaism and the life of Jesus. His contemporaries had an idea of the kingdom as both God’s reign over Israel in this age, and his Lordship over all creation in the Age to Come when Israel will be rewarded for their faithfulness, and all the nations will acknowledge JHWH’s Kingship.⁷¹ Jesus, however, turned this conception over on its head. *Now was the time of Salvation*, for the kingdom had come in his person. The ultimate, eschatological victory of God is very near, so near that its presence can be felt and seen—the deaf hear, the blind receive sight,

⁶⁶ Ibid., 49ff.

⁶⁷ Mt. 25:1-13, Mk. 13:33ff, Lk. 12:35ff, Mt. 24:42, Mt. 24:45-51, Lk. 12:41-46.

⁶⁸ Ibid., 51.

⁶⁹ Ibid., 229.

⁷⁰ Jeremias, *Parables*, 230. Jeremias notes that the phrase was not conceived by him, but by Ernst Haenchen, see the 230 note 3.

⁷¹ Jeremias, *A Theology of the New Testament* (New York: Charles Scribner’s Sons, 1971) 99-100.

the captives are released.⁷² For those who are willing to see, it is quite obvious that “*the consummation of the world is dawning*” (Italics Jeremias’) and even being *fulfilled* in that day.⁷³ The “*basileia* is always and everywhere understood in eschatological terms; it denotes the time of salvation, the consummation of the world, the restoration of the disrupted communion between God and man.”⁷⁴

1.6 The Evangelical Consensus: George Eldon Ladd

After the harmonizing attempts by figures such as Cullmann, Kümmel and Jeremias, it was clear that a consensus was emerging that would conjoin the consistent and realized Biblical data into a unified whole.⁷⁵ The emerging consensus is well represented in the works of George Eldon Ladd. George Eldon Ladd was Harvard trained, and one of the first Protestant Evangelical scholars in the twentieth century who sought to build a bridge between the mainline critical liberal scholarship and the

⁷² Ibid., 104, quoting Luke 7:22. Jeremias states that these images “are age-old phrases in the east for the time of salvation.”

⁷³ Ibid., 105. According to Jeremias, Jesus’ gloss on the passages from Isaiah mean that he is expanding the concept of the Kingdom beyond the expectations even of the prophet- the Lepers as healed, and in Rabbinic terms, the lepers, the lame, and the blind were considered as “dead men”. Hence, when Jesus combines the various passages from Isaiah, he is pointing to the new thing in his ministry, not anticipated even by the prophets who looked forward to the coming of the *basileia*.

⁷⁴ Ibid., 102. It is interesting to note that Jeremias does seem to overreach on the realized side of the quotient, as Ladd and others have noted. See Ladd, *TPOF*, 27-28. In his conclusion, Jeremias writes of the post-Easter events, that in seeing Jesus, the disciples “*experienced the parousia*”, 310. Apparently, Jeremias intends that in his glorification, the disciples believed that the fullness of the Kingdom had arrived. Both Lundström and Ladd challenged Jeremias at this point, asking exactly how the “process” can be substantiated if the fullness had already obtained. Ladd wonders how there is *either* realistic *or* futuristic eschatology in this sense.

⁷⁵ Granted, considering the fact the meaning of the kingdom of God and the “Jesus Quests” have been the dominant focus of much of Protestant theology over the last 200 years, we only had time to highlight a few stops on the journey. Norman Perrin in his *Jesus and the Language of the Kingdom: Symbol and Metaphor in New Testament Interpretation* (Philadelphia: Fortress Press, 1976) states that the subsequent quests and Kingdom studies after Jeremias were primarily only “variations on the positions reached by Weiss and Schweitzer, or by Bultmann, or by Dodd and by Jeremias modifying Dodd”, 41. This assertion somewhat ignores the truly synthesizing work of Ridderbos, Ladd, Goppelt, Beasley-Murray, and others. In contrast to this, one could argue that the journey continues, as the use of the term “consensus” is somewhat problematic. In recent New Testament studies (especially those of the so-called “Third Quest” and the scholars involved with the Jesus Seminar) the questions of the Kingdom in the message of Jesus have re-opened. More will be said on this in the section on Vineyard eschatology, where the work of scholars like N.T. Wright will be proffered as quite in line with the eschatological theology of the Vineyard. For the purposes of this study which is focused on kingdom studies in conservative Protestant traditions like Evangelicalism, Pentecostalism, and the Vineyard movement, the apex of the 20th century quest exemplified by the work of George Beasley-Murray, Hermann Ridderbos, and George Eldon Ladd does serve as a “consensus”.

relatively isolated island of evangelical thought.⁷⁶ The fundamentalist-modernist controversies of the early decades of the century had left a seemingly unbridgeable gulf between the followers of Ritschl, von Harnack, Schweitzer and Bultmann, and the evangelical and fundamentalist churches that saw higher education as primarily hostile to faith.⁷⁷

Ladd saw himself as having the unique gifts and passions that could bridge this gulf by showing that the methods of higher criticism and biblical scholarship were not necessarily hostile to faith. While certain elements of the liberal program were certainly out of bounds, the Evangelical church had much to benefit by understanding the methods and assumptions of higher criticism. Indeed, Ladd felt that it was his life mission to accomplish two interconnected goals: first, to show the world of liberal biblical scholarship that Evangelicals could contribute to their field on equal parity with their liberal cohorts, and secondly, to show Evangelicals that what they could learn from liberal scholarship could actually enhance their religious faith, not undermine or detract from it.

This mission was indeed a difficult one, as in various times in his life Ladd felt under the crossfire between the two sides. Liberal scholars at times dismissed his faith presuppositions as fatal to his critical engagement with biblical texts and sources, and more conservative evangelical critics oftentimes dismissed the entire attempt to engage liberal scholarship as a fool's errand.⁷⁸

It was with this understanding in mind that Ladd attempted to bridge the world of the liberal academy and the church by producing a critical work engaging the kingdom of

⁷⁶ Along with the D'Elia's biography of Ladd, also helpful is George Marsden's excellent study on Fuller Evangelical Seminary at this time, *Reforming Evangelicalism: Fuller Seminary and the New Evangelicalism* (Grand Rapids, MI: Eerdmans, 1995).

⁷⁷ Marsden's, *Understanding Fundamentalism* elaborates on these developments brilliantly.

⁷⁸ This saga of Ladd's life is well chronicled by D'Elia. Also helpful is Eldon Jay Epp, "Mediating Approaches to the Kingdom: Werner George Kummel and George Eldon Ladd" in *The Kingdom of God in 20th Century Interpretation* Wendell Willis, Ed. (Peabody, MA: Hendrickson, 1987) 35-52.

God that would bring the last hundred years of scholarship to its logical conclusion and in so doing, bring the resources of faith and doctrinal commitments to the study of the kingdom which had been previously lacking. The previously unsolvable riddles of the timing and nature of the kingdom could be unlocked by approaching the questions through the lens of faith.⁷⁹ The culmination of this effort was Ladd's work *Jesus and the Kingdom: The Eschatology of Biblical Realism*.⁸⁰

Ladd advocated for a methodology of *biblical realism*, which is an approach to critical studies that takes the Biblical text as generally reliable and trustworthy, and therefore places the burden of proof on the scholar interacting with the text, rather than on the witness of the text itself.⁸¹ Ladd wholly accepted the methods and approaches of critical scholarship, as long as the presuppositions are clearly understood and acknowledged; that is, contra Bultmann, Ladd argued for an essential coherence between the text and the actual historical events in the life of Jesus.⁸²

Ladd perceived his work as being the natural progression of the emerging consensus on the kingdom of God as being both present and future. In a brief survey of

⁷⁹ In a letter to Otto Piper of Princeton Theological Seminary, Ladd wrote; "In spite of all that has been written on the subject, I have the conviction that there remains something to be said. I am convinced that the world of scholarship has not yet found a sound position between the extremes of the apocalyptic and neo-prophetic schools, and I am convinced that the biblical position lies in this area.... I am trying to assimilate into my thinking all of the important literature in English, German, and French. The book will, of course, be written from a thoroughly conservative point of view, and for this reason I do not know how it will be received; for the modern world of scholarship is not usually generous to any volume which sustains a real effort to obtain a measure of objectivity." Quoted in D'Elia, *Ladd*, 122.

⁸⁰ This volume has been republished as *The Presence of the Future: The Eschatology of Biblical Realism*.

⁸¹ Ladd states that while it is clear that the records we possess of the life of Jesus are products of the believing community, this fact does not necessarily lead to the conclusion that the "Jesus of History" has been completely lost in the "Christ of Faith." On the contrary, Ladd argues that the methods of the "secular historian" are inadequate for a full investigation of the Gospels for they exclude on principle that body of data intrinsic to the Biblical accounts- that God has acted and continues to act in history. See *POTF*, xii; Ladd, *The New Testament and Criticism* (Grand Rapids, MI: Eerdmans, 1967).

⁸² "The Gospels are both reports of what Jesus said and did, and interpretations of the meaning of his acts and words. The author (Ladd) is convinced that this interpretation corresponds to the events which occurred in history, and that the interpretation goes back to Jesus himself." *POTF*, xiii.

the study on the kingdom in the proceeding decades, Ladd notes the strengths of both the consistent and the realized eschatological schools; their various missteps can be seen as indications of the difficulties presented by the relative texts *and limitations of the critical methodology employed by scholarship*.⁸³ Ladd saves his most generous praise to the mediating figures of Kummel, Cullmann and Jeremias. These figures are notable for their recognition of both the present and future elements of the kingdom, and as such, represent a growing “consensus” of scholarly opinion on the subject.⁸⁴

Ladd’s own view of the timing and nature of the kingdom of God changed little through his academic career. From his early short work *Crucial Questions about the kingdom of God* to his most mature work *A Theology of the New Testament*, Ladd’s views are remarkably consistent, suggesting that his thought was well formed early in his studies.⁸⁵ Consistent throughout was Ladd’s attempt to maintain the present-future tension as being not merely a solution to a previously intractable problem, but a crucial element of the concept itself. That is, that the idea of “fulfillment without consummation,” or even, “eschatology in process of realization” is not a desperate

⁸³ For example, Ladd is careful to credit Bultmann’s pastoral inclinations, but complains that in the end, his program of demythologizing presents an “unbiblical” picture of God and Christ. Similarly, Ladd applauds Schweitzer’s correction of the “lives of Jesus” studies, but considers Schweitzer’s conclusions to be modified by later interpreters to include more of the historical “presence” of the Kingdom. Ladd agrees with much of Dodd’s correction to the consistent school, and yet notes that Dodd himself has accepted Jeremias’ contention that his early work was too one-sided in favor of realized eschatology. *TPOF*, Ch. 1.

⁸⁴ Ladd relates an extensive list of scholars who he claims have embraced the consensus position. *TPOF* 38 n. 161.

⁸⁵ His *Crucial Questions* of 1952 formed the basis of his life’s work. Here, Ladd interacts with several conservative options of his day, including his first academic jousts with dispensationalism. A major theme of this work is the idea that the teachings of Jesus on the Kingdom as “both a present and a future reality,” 66. However, the idea of the already/not yet Kingdom had not reached its full maturity in Ladd’s thought, and at this point served as a crucial element in his argument against dispensationalism. It was in this study, however, that Ladd realized the need for a fuller treatment of the Kingdom from a conservative, yet academic perspective. See D’Elia, *Table*, for more on Ladd’s view of this project and how it led to his *Jesus and the Future*. Also notable in *Crucial Questions* is Ladd’s recognition that as early as 1903, Geerhardus Vos had recognized that the present and future elements are in tension in the Gospels. That Vos identified this in the early days of the Tsunami initiated by Weiss is witness to both Vos’ insight and the depth of the consensus position. *Ibid.*, 66, n5, and the extended treatment of Vos in 56-58 and 162-68.

solution conceived either by the Gospel writers, the primitive church, or the modern theologians. Rather, it is *intrinsic to the scriptural concept of the Kingdom*. The Old Testament concept of the kingdom, Ladd would argue, set the stage for the Gospel presentation in ways that traditional scholarship had misread or not clearly understood.

For even here, the concept of a partial, delayed, present-but-not complete kingdom has its roots:

However, we have seen that both in the Old Testament and in rabbinic Judaism, God's kingdom — his reign — can have more than one meaning. God is now the King, but he must also become King. This is the key to the solution of the problem in the Gospels.⁸⁶

The kingdom of God thus has a *dynamic* and *theophanic* characteristic that indicates both God's present rule, and the breadth of his rule that is to come in the new age. God is both present and active among the people of Israel, and yet is still Israel's hope of a glorious eschatological future.⁸⁷ Ladd contends that, contrary to many modern conceptions, the Old Testament picture of the kingdom is one in which the "God who will manifest himself in a mighty theophany at the end of history has already manifested himself during the course of history."⁸⁸

⁸⁶ George Eldon Ladd and Donald Alfred Hagner, *A Theology of the New Testament*. Rev. ed. (Grand Rapids, MI: Eerdmans, 1993), 61. Hereafter, *ATNT*.

⁸⁷ Ladd cites the Minor Prophets as examples, as they often speak of "The Day of the Lord" as the eschatological future that none could miss, and yet, consistently speak of Yahweh as acting in the present day to build His kingdom and or restrain the forces of evil. While the Israelites often had a historical, this-worldly conception of God's acting solely in focus, the prophets contradicted this view by pointing beyond the circumstances of the present to the eschatological future. *TPOF*, 52-59.

⁸⁸ *Ibid.*, 59.

At the same time, the prophets held out a present and immediate hope of God's intervention in the present time. Salvation and restoration was concrete, historical, and anchored in a conception of the world as *God's creation* which was itself in need of redemption.⁸⁹

This multidimensional conception of the kingdom explains the confusion and difficulty of those who first heard Jesus' teaching of the kingdom. The conception of the kingdom as taught by the Rabbis was one of a triumphant overthrow of the political oppressor, and vindication and elevation of the Jewish people as righteous and faithful followers of Torah and Temple.⁹⁰ This confusion is revealed by the popular conception as understood by the disciples: their private conversations with Jesus betray their attempt to understand Jesus' teachings on the kingdom of God in light of their previous understandings gained from the Jewish religious establishment.⁹¹

Instead of a political victory over their oppressor's which would lead to their vindication and exaltation, Jesus' promise of the kingdom was radically different:

The central thesis of this book is that the kingdom of God is the redemptive reign of God dynamically active to establish his rule among men, and that this kingdom, which will appear as an apocalyptic act at the end of the age, has already

⁸⁹ Ladd understands the message of Amos to illustrate this point succinctly, for even though he used poetic language that could be understood metaphorically, Amos speaks of the "day of the Lord" as being a dramatic, sensational, cataclysmic intervention of God on a cosmic scale that is impossible to miss. *TPOF*, 57.

⁹⁰ Schweitzer's exposition in *The Kingdom of God and primitive Christianity* set the mold, so to speak, for further study of the 2nd Temple conception of the Kingdom, which still held reign when Ladd wrote *The Presence of the Future*. The discovery and investigation into the Qumran literature was at its infancy in the middle 1950s-60s when Ladd was writing, and although the documents were certainly known by Jeremias, Perrin, Ladd, and many others, a full investigation of the literature's impact on Kingdom studies was ongoing. N.T. Wright describes the Rabbinic messianic expectation to be centered around the restoration of the elements of Torah, Temple, Jewish Identity, and Land. Wright, *The New Testament and the People of God*, (Minneapolis: Fortress Press, 1992) 224-32, hereafter *NTPG*; *Jesus and the Victory of God*, (Minneapolis: Fortress Press, 1996), 202-09 hereafter *JVG*.

⁹¹ This is evidenced by the incredulous rabbis that challenged Jesus proclamation and deeds; the conception of the Kingdom that they taught (and had been passed on to them by their teacher's) was vastly different from the preaching and acts of Jesus. Ladd cites the Rabbi's demand that Jesus explain himself in Luke 17. See Ladd, *TPOF*, 228 n. 25.

come into human history in the person and mission of Jesus to overcome evil, to deliver men from its power, and to bring them into the blessings of God's reign. The kingdom of God involves two great moments: *fulfillment within history*, and *consummation at the end of history*. It is precisely this background which provides the setting for the parables of the kingdom.⁹² (Italics mine)

So we see that for Ladd, the salient questions of the nature of timing of the kingdom are summed in his thesis: the kingdom is the dynamic, redemptive rule of God active in history, which has two great moves: it was inaugurated in the mission of Jesus, and will be finally brought to completion at the end of time. The question of the delayed *Parousia* is thus relegated to a misunderstanding (or perhaps a growing understanding), in the primitive church that even after the ascension of Jesus, they (the primitive church) did not fully comprehend the delay of the two comings. Ladd argues that as the delay is a central feature of the teachings in the parables, it would be mistaken to assume that Jesus himself was confused or uncertain as to his mission, as Schweitzer had argued.⁹³ To the contrary, the radical conception of the kingdom and the inherent mystery explains the delay as a central feature. Further, Ladd argues that a fundamental misunderstanding from Schweitzer on predisposed interpreters to consider the delay *as a problem*.⁹⁴ Because the rule of God was considered in terms of a "realm" or a "reign", interpreters were, in a sense, forced to "choose their poison" as it were. Those that emphasized the "realm" were forced to modify their definition of God's reign, and those that preferred the "reign" had to redefine God's realm in ways that passed beyond the Biblical data.⁹⁵

⁹² Ibid., 218.

⁹³ Ladd contends that if we are to state that Jesus was wrong or confused about "the main emphasis of his message" then it would be "difficult to understand how the other elements in his religious message remain trustworthy." Ibid., 125.

⁹⁴ Ladd contends that if one follows Schweitzer, one is bound to agree with Dibelius that the whole story of Jesus is thus a "monstrous illusion." Ibid., 126.

⁹⁵ Ibid., 126-27. Ladd notes that even Kummel's otherwise excellent study suffers from this obfuscation as he fails "to define precisely what the kingdom of God is."

Ladd's solution to this difficulty lies in his construal of the kingdom as the dynamic *rule or reign* of God that occurs in different *realms* in various stages of history. Thus, while the Lord's Prayer states that in the *realm* of heaven God reigns supreme, the prayer states that in the *realm of this earth* his reign is not complete or total. The mistake of the consistent school was to assume that the realm had to be earthly, cosmic, and total, whereas in the kingdom prayer (MT 6:10) Jesus states that the state of affairs in the two realms *are not presently equivocal*, but urges the disciples to pray for a time when they *will be*: "on earth as it is in heaven."⁹⁶

⁹⁶ Ibid., 136-37.

1.7 Conclusion: The Mystery of the Kingdom

The quest that began with Weiss' bombshell on the battleground of Jesus studies is far from over, as the so-called "Third Quest" continues to unearth valuable insights into the teaching and life of Jesus. However, it might be said that even here, the positions are fairly well established from work highlighted in our brief overview. The eschatological view of the consistent school, the antithesis of realized eschatology, and the existential interpretation of Bultmann can all be found in modern interpreters.⁹⁷

The consensus view, especially the position of Ladd, has its proponents as well, especially in conservative scholarship. For the purposes of this study, Ladd's significant influence on John Wimber is most salient, and thus Ladd has been granted pride of place. However, Wimber was not an uncritical interpreter of Ladd: he saw Ladd as a theological source, but as an eminently practical church leader, he was a careful interpreter and utilizer of his sources. Thus, it remains to be seen as to how Wimber modified, rejected, or adopted Ladd's theology. In other words, Wimber was persistent in his quest to "eat the meat and spit out the bones" as it were.⁹⁸ This discussion is the next topic of our investigation.

2. Contemporary Protestant Eschatologies

After John Wimber took the helm of the Vineyard movement, he was quite eager to create a church movement from the raw materials he had gathered from sources like Gunnar Payne, the Friends Church, Yorba Linda Calvary Chapel, and his time at the Fuller Institute of Church Growth. His exposure to the teachings on the kingdom of God

⁹⁷ N.T. Wright, *JPG* details the continuing quest's continuity with previous scholarship.

⁹⁸ This saying was a popular idiomatic expression of Wimber's.

by G.E. Ladd had given him an architecture by which he could begin to fill in material from his church leadership experience, which spanned over a decade. After Wimber encountered Ladd's work, he became convinced that Ladd's conception of the consummated, but not fulfilled, kingdom of God was not only the dominant motif in Jesus teaching, but a normative model for the church. However, even though there was a theological consensus in the academy (at least in Protestant theology) this theological consensus had not yet worked its way through to the churches. Therefore, in the late 1970s and early 1980s, there were few practical models available to Wimber that combined his reading of kingdom theology with church praxis. When it came to Eschatology, Wimber largely embraced Ladd's work, but as we shall see in the final section of this chapter, Wimber extended Ladd's model to include such things as charismatic experience and serving the poor.

This is not to say, however, that Wimber did not have other eschatological models available to him within the American Evangelical Protestant church. Certainly his time at Fuller Seminary, and especially his time at the Institute of Church Growth, would have exposed him to numerous theological approaches to the kingdom of God and to eschatology. This section will discuss two of these dominant models, and suggest reasons why Wimber found these models inadequate. First, I shall discuss classic dispensationalism, which was the dominant eschatological motif of Evangelical Protestantism in America at this time.⁹⁹ While Wimber noted in a sermon series in 1982 that he at one time embraced the

⁹⁹ For the purposes of this discussion, I shall use the term "classic dispensationalism" to refer to that school of thought that grew out of the teachings of John Nelson Darby, and popularized by C.I. Scofield in his popular Scofield Reference Bible. This view and its variants were dominant theological models in the 1960s-1980s in Protestant America, although dispensationalism's influence has waned considerably. The

dispensationalist teaching, and owned the Scofield Bible, as he became more convinced of the Laddian paradigm, he subsequently rejected dispensationalism.¹⁰⁰ Next, I will describe the second model, which was exemplified by classical and contemporary Pentecostal churches that tended to conflate a “soft dispensationalism” with a restorationist eschatology. This he rejected as well.¹⁰¹ There were three principal features of these models that Wimber came to reject. First, both classic dispensationalism and Pentecostal restorationism divided church history into artificial “ages” or epochs which were not consistent with Wimber’s personal study and views, and secondly, they both embraced an apocalyptic schema that included such features as the “rapture theology” which held that Jesus would return at some point in the future in a secret, sudden manner for a select group of believers, and that many of the peoples of the earth would not witness or be included in this “snatching away.”

literature on dispensationalism is ubiquitous; helpful introductions can be found in Craig Blaising and Darrel Bock, *Progressive Dispensationalism: an up-to-date Handbook of Contemporary Dispensational Thought* (Victor Books: Wheaton, IL, 1993); Other sources include: Clarence B. Bass, *Backgrounds to Dispensationalism: Its Historical Genesis and Historical Implications*, (Grand Rapids, MI: Eerdmans, 1960, repr. Grand Rapids, MI: Baker Book House, 1977); Larry V. Crutchfield, *The Origins of Dispensationalism: The Darby Factor* (Lanham MD: University Press of America, 1992); C. Norman Kraus, *Dispensationalism in America: Its Rise and Development* (Richmond, VA: John Knox Press, 1958); *Three Central Issues in Contemporary Dispensationalism* Edited By: Herbert W. Bateman IV (Kregel Publications, 1999); Charles C. Ryrie, *Dispensationalism, Revised and Expanded* (Chicago, IL: Moody Publishers, 2007); Idem, *Dispensationalism Today* (Chicago: Moody Press, 1965); J.N. Darby, *Collected Writings Vol. 1*, William Kelly, ed. (Believer’s Bookshelf, 1971); L.S. Chafer, *Systematic Theology* (Dallas: Dallas Theological Seminary, 1944) John F. Walvoord, *The Rapture Question* (Grand Rapids, MI: Dunham Publishing Co., 1957).

¹⁰⁰ In recent decades, so-called “Progressive Dispensationalism” has emerged out of classical dispensationalism, but this form did not exist in 1982, when Wimber began to think theologically about the Vineyard identity. See Blaising and Bock “Progressive Dispensationalism” for a presentation of this form.

¹⁰¹ It could be argued that a third approach to the Kingdom was available in the late 1970s, that of Liberation Theology. While Liberation theology was certainly known by mainline and evangelical Seminaries by the 1980s, it was not embraced as a viable “Evangelical” option at this time. Although Wimber would likely have encountered books and proponents of Liberation theology at Fuller, it likely would have been in a more critical appraisal and not portrayed as a model applicable to the Evangelical church.

Lastly, Wimber came to reject another significant tenet of classic dispensationalism as well: the cessation of the Charismata.¹⁰² At the close of this section, it will become quite clear that neither classic dispensationalism, nor the restorationist Pentecostal version of the theology, was capable of being melded with the Laddian paradigm that Wimber had embraced. This conclusion will be substantiated in the next section of this chapter where I shall describe in detail the growth and development of the Vineyard's eschatology.

2.1 Evangelical Eschatologies: The Influence of Dispensationalism and "Rapture Theology"

The first model was an Evangelical dispensationalism that was quite prevalent, even dominant, in the American Protestant church in the latter half of the twentieth century. This eschatological approach took its starting point from the theological framework of dispensationalism, which had its beginnings much earlier, in the American academies and seminaries of the late nineteenth century. Dispensationalism was championed by notable teachers such as John Nelson Darby (1800-1882), C.I. Scofield (1843-1921), and Charles Ryrie (1925-).¹⁰³ By the mid-twentieth century, primarily through the popularity and ubiquity of the Scofield Reference Bible, dispensationalism had become the primary eschatological approach in North American Evangelical Protestant theology.¹⁰⁴

¹⁰² A fuller discussion of Wimber's rejection of cessationism will be presented later in this work in Chapter 3 on Pneumatology.

¹⁰³ Ryrie is retired Professor of Systematic Theology from Dallas Seminary.

According to its original proponents, the whole of salvation history can be neatly divided into separate eras, or dispensations, which are differentiated from each other by the way God interacts with humankind. Bock and Blaising state that classical dispensationalism, as exemplified by the Scofield Bible, entailed seven dispensations,¹⁰⁴ while progressive dispensationalism simplifies this list to four.¹⁰⁵ A dispensation “refers to a distinctive way in which God manages or arranges the relationship of human beings to Himself.”¹⁰⁷ The classical model, which would have been most well-known when Wimber was developing his eschatology, was largely built upon the Scofield system.¹⁰⁸

2.2 Dispensationalism and Cessationism

The earliest articulators of dispensationalism leaned heavily on the reformers as a historical theological resource. Dispensationalists discovered that the reformers’ suspicion of Catholic “superstition” led them to promote *cessationism*, and thus fit neatly within the dispensational framework they were constructing. In their dispositions against Catholic “superstitions,” the reformers argued that miracles and the charismata functioned to authenticate the ministry of Jesus and the Apostles, and with the closing of the biblical canon, these miraculous acts were no longer needed (had ceased), for the

¹⁰⁴ Quite a number of Bible Colleges and Seminaries were decidedly dispensationalist in the mid-twentieth century. See the list of denominations, educational institutions and popular teachers that were influenced by dispensationalism in Blaising and Block, *Progressive Dispensationalism*, 11-13.

¹⁰⁵ Blaising and Bock, *Progressive Dispensationalism*, 119. The authors include a helpful chart that characterizes the dispensational systems of various teachers over the last 200 years.

¹⁰⁶ *Ibid.*, 123. These are Patriarchal to Sinai, Mosiac to Messiah’s Ascension, Ecclesial to Messiah’s return, and Zionic.

¹⁰⁷ *Ibid.*, 11.

¹⁰⁸ According to Scofield, the seven stages are 1. Innocence, (creation to Fall), 2. Conscience (Fall to the Flood), 3. Human Government: (Flood to Babel) 4. Promise (Abraham to Sinai) 5. Mosiac Law (Sinai to Calvary) 6. Grace (Calvary to Second Coming) and 7. Kingdom (Second coming to the end of the Millennium).

church had the completed Holy Scripture at her disposal.¹⁰⁹ Dispensationalists saw this proposition as fitting neatly into their system; the miraculous gifts of the Spirit could be relegated to an earlier dispensation, not the church age. By default then, whatever miracles that were supposedly claimed in the church age had to be counterfeit or misguided.¹¹⁰

For Wimber it was this marriage of cessationism and dispensationalism that first caused him to question other tenets of the system.¹¹¹ While noting that as a young Christian he was enamored with the popular-level works of the 1970s that focused on the rapture, such as Hal Lindsey's *The Late Great Planet Earth*,¹¹² once he began to question the system, he realized the fundamental incompatibility between the kingdom theology he had absorbed from Ladd and the dispensationalist model.

A second major concern for Wimber was the clear division between Israel and the church, so that in reading scripture, the dispensationalist always had to ask if the particular text in focus applied to Israel, or the church. For Wimber, this was nonsense, and contravened Ladd's understanding of the present kingdom being comprised of both

¹⁰⁹ For a refutation of Cessationism from a Pentecostal perspective, consult Jon Ruthevan, *On the Cessation of the Charismata: The Protestant Polemic on Post-Biblical Miracles* (Tulsa, OK: Word and Spirit Press, 2003, 2011).

¹¹⁰ B.B. Warfield, *Counterfeit Miracles*. It could be argued that classical or progressive dispensationalism systems do not necessarily entail cessationism; that is, cessationism is not a necessary element of the system. However, when John Wimber was constructing his theology this option did not exist. In a footnote in *Power Healing*, Wimber cites the Scofield Reference Bible (C.I. Scofield's notes on Acts 2), and other Dispensationalist works that taught cessationism, so he obviously was well acquainted with the theology and popular teachings. Wimber, *Power Healing*, 271-72.

¹¹¹ Wimber Sermon, "Second Coming I", 1982, retrieved from www.yorbalindavineyard.com. Carol Wimber notes the shift in her husband's theology away from dispensationalism in her book *John Wimber: The Way it Was*. Wimber makes a brief note about dispensationalism and cessationism in *Power Healing*, 10. In *Power Evangelism* he acknowledges that his difficulty in accepting the miraculous gifts of the Spirit were partially because of his dispensationalism. Wimber, *Power Evangelism* 18.

¹¹² Hal Lindsey, *The Late Great Planet Earth* (Grand Rapids, MI: Zondervan, 1970). Lindsey's tremendously popular book combined dispensationalist views on the rapture, the tribulation, and the second coming of Jesus with current geo-political events and stories from popular news sources to show that the rapture was imminent in the 1970s. Lindsey published several follow up works that attempted to date the rapture, such as his *There's a New World Coming* published in 1984, which predicted the rapture would occur in 1988, which was 40 years (a generation) after the Jews returned to their historical land in 1948.

ethnic Jews and Gentiles.¹¹³ In his short book published in 1958, *The Gospel of the Kingdom: Scriptural Studies in the kingdom of God*, Ladd had explicitly rejected the separation of Israel and the Church, and argued that, based on Paul's illustration of the olive tree and the grafted-in branches in Romans 11, "It is impossible to think of two peoples of God through whom God is carrying out two different redemptive purposes without doing violence to Romans 11."¹¹⁴

Ladd continues:

The work of God's Spirit in the formation of the Church and the future divine visitation of Israel by which the natural branches are re-grafted into the olive tree ought not to be seen as two separate and unrelated purposes but as two stages of the single redemptive purpose of God through His kingdom. There is a single olive tree, and there is one kingdom of God.¹¹⁵

To further complicate the matter, the dispensationalist schema had the unfortunate effect of rendering irrelevant much of Jesus' teaching on the kingdom for the life of the Church. So the very notion of the kingdom of God as "fulfillment without consummation" in the church age would be rendered unintelligible in the

¹¹³ Wimber Sermon, "Second Coming I", Anaheim Vineyard 1982, retrieved from www.yorbalindavineyard.com. For a discussion in Ladd as to the nature of Israel, the Church, and the Kingdom see G.E. Ladd, *The Gospel of the Kingdom*, 107-122. Pentecostal theologian Gerald Sheppard put the matter in these terms: "dispensationalists in the Darby-Scofield tradition...reject calling the 'church' by appellatives such as 'spiritual Israel', 'the Israel of God', or 'new Israel' because this designation 'Judaizes' the 'heavenly' church and falsely 'spiritualizes' the 'earthly' promises of the Jews." Gerald T. Sheppard, "Pentecostals and the Hermeneutics of Dispensationalism: The Anatomy of an Uneasy Relationship" *Pneuma* (Fall 1984).

¹¹⁴ G.E. Ladd, *The Gospel of the Kingdom*, 118. In another book, Ladd states that he is not considered a dispensationalist because "I do not keep Israel and the Church distinct throughout God's program." Ladd, "Historic Premillennialism" in *The Meaning of the Millennium* Ed. By Robert G. Clouse (Downers Grove, IL: Intervarsity Press, 1977) 20.

¹¹⁵ Ladd, *Gospel*, 120. A more detailed examination of Wimber's adaptation of Ladd's system will be done in the final section of this chapter.

dispensationalist program, for these kingdom teachings were restricted to the millennium.¹¹⁶

A third major contention Wimber had with dispensationalism was the so-called “rapture theology” that had become so popular in the Evangelical church of his day. Charged by writers such as Lindsey, who is widely credited for popularizing dispensationalism, “rapture talk” had moved into near hysterical heights in the late 1970s. According to this teaching, at the end of time there will be a secret return of Christ in which he will “snatch away” believers while all other peoples on earth will be “left behind.” This view is largely based on an interpretation of I Thessalonians 4:16-17, which reads, “For the Lord himself will come down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God, and the dead in Christ will rise first. After that, we who are still alive and are left will be *caught up together* with them in the clouds to meet the Lord in the air. And so we will be with the Lord forever.”¹¹⁷ The implication is that the words ‘caught up together’ imply that this

¹¹⁶ This paradox weighed on Ladd heavily, as he struggled to reconcile his growing understanding of the Kingdom with his fundamentalist-dispensationalist roots. George Marsden has an interesting discussion of Ladd’s conundrum in his *Reforming Fundamentalism*, 247-250. Also see John A. D’Elia, *A Place at the Table*.

¹¹⁷ Numerous commentators have questioned whether “rapture theology” can be sustained from the text. Also, in recent study, the dispensationalist translation of I Thess. 4 has been widely challenged, with many commentators point out that the context of Paul’s use of σὺν αὐτοῖς ἄρπαγησόμεθα may likely not best be translated as “caught up” (NASB, NIV, RSV) or “catching away.” See Ladd’s discussion of this in *The Blessed Hope* 78. Also helpful is Ben Witherington III, who argues that *apantesis* does not have the connotation of “catching up” at all, but rather refers to Hellenistic custom of a greeting committee which meets a visiting dignitary outside of the city, and then escorts him into the city. See *The Problem with Evangelical Theology: Testing the Exegetical Foundations of Calvinism, Dispensationalism, and Wesleyanism* (Waco TX: Baylor University Press, 2005) 113-120. So also F.F. Bruce sees *apantesis* as the process of escorting a dignitary on an official visit (*parousia*) on the last state of his journey. See F.F. Bruce, *1 & 2 Thessalonians*, Word Bible Commentary, (Dallas, TX: Word Books, 1982) 102. Following Moffatt, Morris concedes the cultural and historical use of *apantesis*, but is cautious about applying the concept to saints escorting Christ to earth. Leon Morris, *The First and Second Epistles to the Thessalonians* [NICNT] (Grand Rapids, MI: Eerdmans, 1991) 145; J. Moffatt, *The First and Second Epistles to the Thessalonians* [The Expositor’s Greek Testament] (Grand Rapids, MI: reprint 1979); E. Peterson, *apantesis* TDNT 1:380-81; Gordon D. Fee, *The First and Second Letters to the Thessalonians* [NICNT] (Grand Rapids, MI: Eerdmans Publishing Co., 2009) 197-200. A Further issue is the contention

coming will be secret, and meant only for a few, and that these few would be “taken away” from the earth by Christ. Christ would then return again in visible, cosmic manner at a later date which would usher in the last days.¹¹⁸

When he examined the supposed biblical support for the rapture, Wimber again questioned the biblical validity of the entire dispensationalist system. While cautiously accepting that the Jews returning to the ancestral lands and the establishment of the State of Israel in the twentieth century likely had some eschatological import, Wimber firmly rejected any form of “date setting” or eschatological mathematics that was so popular in his day.¹¹⁹ More significantly, he simply could not accept the idea of a secret “Rapture” supposedly taught by such texts as I Thessalonians 4:17. Wimber stated, “I never could find where Jesus came twice, in a secret event- if you are a Dispensationalist you have to believe this.”¹²⁰ He firmly believed that the “rapture theology” came from a personal interpretation of the text, not from the text itself.¹²¹ That is to say, the Scriptures speak of

of a “secret” rapture, as numerous commentators note that the language “Voice of the Archangel”, and “trumpet blast” describe a moment that could hardly be called secret. Morris [NICNT] notes, “...it is very hard to fit this passage into a secret rapture....it is difficult to understand how he (Paul) could more plainly describe something that is open and public”. 145.

¹¹⁸ Depending on the timing of the rapture, which could come at the beginning, the middle, or the end of the millennium. See *The Meaning of the Millennium*.

¹¹⁹ He states that he at one time had over 200 books on the subject, and in his estimation the significant number of books on the subject of the End Times, the Rapture, etc. revealed the level of fascination in popular Christian culture. Wimber, “Second Coming II” Sermon at Anaheim Vineyard, 1982, retrieved from www.yorbalindavineyard.com. Carol Wimber notes that the issue of the rapture was a significant area of tension between the Wimbbers and the Calvary Chapels, who held a very strong view of the pre-tribulation rapture of the church. Carol Wimber, *TWITW*, 156. Calvary Chapels still hold strongly to this view, as evidenced by their statement of faith published at www.calvarychapel.com/about.

¹²⁰ Wimber, “Second Coming II”.

¹²¹ It is important to note that as G.E. Ladd held to what he called “historic premillennialism,” in which Christ returns to earth after the tribulation. He had little trouble merging his kingdom theology with premillennialism; it was other aspects of dispensationalism that Ladd struggled with. The issues in conflict for Wimber therefore, were not around typical areas of contention such as the timing of the millennium, or the tribulation, but on more primary issues noted above. Wimber understood the various conflicts and inconsistencies in Ladd’s approach. See Ladd, *A Commentary on the Revelation of John* (Grand Rapids, MI: Eerdmans, 1972; Idem, “Historic Premillennialism” in *The meaning of the Millennium*; idem, *The Blessed Hope: A Biblical Study of the Second Advent and the Rapture* (Grand Rapids, MI: Eerdmans, 1959).

only two comings of Christ: one at the birth, and the other when he returns for the final judgment at the end of time.

For these reasons, Wimber rejected the dispensationalist eschatology which was regnant within Evangelicalism in the 1970s. His experiences at Fuller Seminary, which began to challenge his cessationist hermeneutic, his exposure to Ladd's work on the kingdom, and his personal experience with the *charismata* all rendered the dispensationalist framework suspect. However, many of these experiences presented another option to Wimber: the eschatology of Pentecostalism, which he encountered by both meeting leading Pentecostal teachers, and reading many works written by Pentecostals on the subjects of healing, prophecy, and tongues. While the Pentecostal eschatologies that Wimber encountered had considerable similarities with Evangelical dispensationalism, there were numerous unique features as well. Wimber's engagement with these Pentecostal Eschatologies is the subject of our next discussion.

2.3 Pentecostal Eschatologies: an End-Time Restoration of the Gifts?

By the time John Wimber began to develop the eschatology that would become normative for the Vineyard movement, his personal view on Pentecostalism had undergone a significant transformation. As discussed earlier, in his early years in the faith Wimber considered Pentecostals to be unsophisticated charlatans who were overly obsessed with tongues-speaking to the exclusion of the main teachings of Scripture.¹²² However, after he personally encountered Pentecostal students at Fuller Seminary and began to meet Pentecostal pastors, teachers, and laity in his travels with the Church

¹²² In *Power Healing* Wimber notes that his early idea of Pentecostal Healers was that they often appeared "foolish, weird, or bizarre." 21

Growth Institute, his perception began to change. As he began to accept the current operation of the gifts of the Spirit and embraced the practice of healing, he began a furious study of Pentecostal theology, history, and personalities.¹²³ His aim was to learn all he could from those who had gone before him, in order to develop healing in his churches. What he discovered was that he was not so much dismayed by the idea of divine healing itself, but by the individuals that were often held up as “divine healers.” Thus, it was the models, or the styles of the personalities that he found disagreeable, not the practice of healing itself.¹²⁴

When it came to the eschatology of Pentecostalism, however, Wimber once again found it difficult to meld Ladd’s framework with his understanding of Pentecostal eschatology. While the obstacle of cessationism did not exist in Pentecostal eschatology, there were numerous other factors that caused Wimber to reject the Pentecostal approach of his day.

¹²³ Wimber notes in *Power Evangelism* that his encounter with Dr. C. Peter Wagner first gave him a credible witness to healing and deliverance. After this, he began to read Pentecostal authors such as Donald Gee and Morton Kelsey. 18. While at Fuller, through the influence of Wagner and others, he became familiar with popular works that were being produced by the Charismatic movement in the mid-1970s, especially authors such as the Catholic Charismatic Fr. Francis McNutt, whom Wimber would cite numerous times in *Power Healing*, and Dennis Bennett. It is important to note that at the time when Wimber was undergoing this study (roughly 1980-1985), scholarly or academic works on Pentecostalism were scarce; thus the great majority of his sources would have been popular level works written primarily by pastors, practitioners, or biographers. Over the last three decades, Pentecostal academia has grown exponentially in depth and breath, evidenced by academic societies and journal such as The Society of Pentecostal Studies, founded in 1984, which publishes *Pneuma*; European Pentecostal Theological Association, founded in 1979, Journals such as *The Journal of Pentecostal Theology*, and countless books, dissertations, and graduate programs. However, Wimber had some resources available to him, such as Walter Hollenweger, whose German dissertation was published in English as *The Pentecostals: The Charismatic Movements in the Churches* (Minneapolis, MN: Augsburg, 1972); Vinson Synan, *The Holiness-Pentecostal Movement in the United States* (Grand Rapids, MI: Eerdmans, 1971); David W. Faupel, *The American Pentecostal Movement* (Wilmore, KY: B.L. Fisher, 1972); and the notable, but highly critical, work of Frederick Dale Brunner, *A Theology of the Holy Spirit: The Pentecostal Experience and the New Testament Witness* (Grand Rapids, MI: Eerdmans, 1960). Wimber frequently cites the work of James Dunn, especially his *Jesus and the Spirit*, and *The Baptism of the Holy Spirit*.

¹²⁴ See *Power Healing* 20. This discussion will be developed more deeply in the later chapter on Pneumatology.

The first element was the Pentecostal focus on the *end time restoration of the spiritual gifts*. Since the birth of Pentecostalism in the Azusa street outpouring, Pentecostals had seen their movement as being divinely ordained in the “last days” to achieve the evangelism of the world. Thus, early self-descriptors including significant terms such as “The Full Gospel,” “The Pentecostal Movement,” “The Apostolic Faith,” and “The Latter Rain Movement” all pointed to the idea that the supernatural gifts so prevalent in the Apostolic age, and recorded by Luke in The Acts of the Apostles, had been lost or neglected in church history, but now were being restored to the church for the purposes of preparing for the Second Coming of Jesus.¹²⁵

In contrast to the dominant fundamentalist eschatology of the time that was pessimistic, and looked at current political events for confirmation of their belief that world events would decay until the moment of the rapture,¹²⁶ the Pentecostal restorationist paradigm, at least at first, had a quite positive historical outlook. This makes sense in light of the Pentecostal belief that tongues-speaking would be the missiological key that would open all peoples to the Gospel.¹²⁷ The Pentecostal view of church history posited that the original vitality and life in the Spirit evident in the early

¹²⁵ See Donald Dayton, *Theological Roots of Pentecostalism* (Peabody, MA: Hendrikson Publishers, 1987) 21-28; D. William Faupel, *The Everlasting Gospel: The Significance of Eschatology in the Development of Pentecostal Thought* [Journal of Pentecostal Theology Supplemental Series No. 10] (London: Sheffield Academic Press, 1996) Ch. 2; Idem, “The Function of Models in the Interpretation of Pentecostal Thought”, *Pneuma* (Spring, 1980) 51-71; Steven Jack Land, *Pentecostal Spirituality: A Passion for the Kingdom* [Journal of Pentecostal Theology Supplemental Series No. 1] (London: Sheffield Academic Press, 1993) Ch. 2; Matthew K. Thompson, *Kingdom Come: Revisioning Pentecostal Eschatology* [Journal of Pentecostal Theology Supplemental Series No. 37] Ch. 1.

¹²⁶ Larry Bertone has an insightful discussion about the inclination of Pentecostals to fall for doomsday scenarios and grim historical or political situations. See “Seven Dispensations or Two-Age View of History: A Pauline Perspective” in *Perspectives in Pentecostal Eschatologies: World Without End* Ed. By Peter Althouse and Robby Waddell, (Eugene, OR: Pickwick Publishers, 2010) 91.

¹²⁷ This was primarily because some early Pentecostals saw tongues not merely as “spiritual” phenomena (i.e. Glossilalia) but as “natural” unlearned human languages (Xenolalia). For a discussion see Faupel, *Everlasting Gospel*, 220; Gary B. McGee, “‘New World of Realities in Which We Live’: How Speaking in Tongues Empowered Early Pentecostals.” *Pneuma* Vol. 30 (No. 1 2008): 108-135.

church gradually faded after the time of Constantine. The following centuries of church history were a time of gradual decline, with growing ecclesial corruption and compromise with worldly systems. The Reformation began the restoration leading to the final return of the Apostolic faith immediately before the return of Christ.¹²⁸ Thus, as Pentecostals experienced the revival of tongues-speaking, physical healing, and other manifestations of the baptism of the Holy Spirit, they connected these events to the time of the “latter rain,”¹²⁹ that is, a period of time prophesied by the Scriptures when the Holy Spirit would restore the charismatic gifts to the Church. As the church preached the “Full Gospel,”¹³⁰ many would be converted and purified, which would thus lead to a restored and full bride ahead of the second coming of Christ.¹³¹

When Wimber first began to shed his cessationism and accept the continuationist view, he undertook a historical study of the gifts of the Spirit in the church. What he

¹²⁸ Faupel, “The Function of Models” 57.

¹²⁹ The term “latter rain” was taken from the biblical text of Deuteronomy 11, which speaks of God sending the “early rain” and the “latter rain” to sustain the crops of the Hebrews. The term occurs 7 times in the scriptures, significantly for Pentecostals, in Joel 2:23 (KJV) and Acts 2. Early Pentecostals did not quite understand the atmospheric cycle of the Ancient Near East, and somewhat misapplied the idea by proclaiming that the first Pentecost recorded in Acts was the “Early Rain”, with their experience being the “Latter Rain” of the Spirit before the imminent coming of Christ. Whereas the Biblical picture involved the wet season between these events, Pentecostals saw the interim as a “dry” season, i.e. relative absence of the Spirit’s presence. Thus, their view that what they were experiencing was a restoration of what had been lost throughout church history. See Faupel’s excellent discussion in *Everlasting Gospel*, 3-34.

¹³⁰ References to the “Full Gospel” are replete in early Pentecostalism; Dayton summarized much of the data by stating that there is a four-fold and five-fold form to this equation. The tenets of the five-fold form are as follows: 1. Justification by Faith, 2. Sanctification as a second work of Grace, 3. Healing of the body as guaranteed in the atonement, 4. The pre-millennial return of Christ, and 5. The Baptism of the Holy Spirit, evidenced by speaking in tongues. While this pattern is older, Dayton contends that the four-fold form is more representative in later Pentecostalism, which wraps Sanctification into Justification and Baptism of the Holy Spirit. This four-fold form of the Full Gospel is the root of Aimee Semple McPherson’s formula which became normative for many Pentecostals: Jesus is our Savior, Baptizer, Healer, and Coming King. See Dayton, 15-23; Faupel, *Everlasting Gospel*, 229-240.

¹³¹ Steven Land, *Pentecostal Spirituality*, 51ff; William Faupel, in *Everlasting Gospel* cites numerous statements from the early Pentecostal newspaper, *The Apostolic Faith*, which recorded countless prophecies and exhortations that reflect this conviction. The time had come, the Apostolic Faith had been reborn, and the faithful were to take the “full gospel” to all the earth. See chapter 6, especially pages 212ff. Of course this imminent expectation became problematic when they discovered that tongues speaking was not human language, and thus their missional “key” was thwarted, and Christ did not immediately return, as many had expected, which caused many to reframe their eschatology.

discovered, contrary to the Pentecostal restorationist model, was that the charisms were operational throughout church history to one degree or another. His study of the early church fathers, the Montanists, healings in the Catholic Church, the beginnings of the Quakers, Shakers, Pietists, and Moravians, all revealed a story that had been largely ignored by mainstream Protestantism and Evangelicalism. Particularly useful for Wimber were Jonathan Edward's writings on the manifestations of the Spirit in New England during the First Great Awakening.¹³² While Wimber appreciated and gleaned a good deal from his study of Pentecostalism, he had many reservations as well.¹³³ In reflecting back on his early exposure to Pentecostalism, Wimber wrote:

Back in the 1970s, before I had any inkling of leading our movement, I had already been introduced to the rapid growth of the Pentecostal church (primarily in the Third World). This introduction occurred in the midst of my association with Fuller Evangelistic Association and the School of World Mission....at the time, I had resisted the Pentecostal experience, because I was only aware of the Pentecostal extremes (and their usually negative examples). In the ensuing years I have become aware of mainstream Pentecostalism that has produced so much fruit for the kingdom.¹³⁴

It was not merely the truncated and narrow view of history implicit in the Pentecostal eschatology, but also their over-realized eschatology in the practices of healing that troubled him. Wimber's own study of scripture and experience led him to be a careful harvester of Pentecostal practice and theology. He rejected both the fundamentals of tongues as evidence of the baptism of the Holy Spirit,¹³⁵ and the

¹³² During the so-called "Toronto Blessing" era of the Vineyard, Wimber and other Vineyard leaders would again utilize Edward's works such as his "Some Thoughts Concerning the Present Revival" (1743). See *Vineyard Reflections* May/June 1994, where Wimber quotes Edwards' extensively.

¹³³ More of these will be treated below in my discussion of Pentecostal Pneumatology.

¹³⁴ John Wimber "Learning from our Elders" in *Vineyard Reflections* Winter 1994, 1. Wimber continues, "Early on in the development of the Vineyard, I decided I wanted to be part of a church that embraced the best of conservative evangelical theology along with the Pentecostal experience. Thus the birth of the Vineyard."

¹³⁵ These claims will be discussed in detail in the chapter on Pneumatology.

Pentecostal emphasis on healing being guaranteed in the atonement of Christ.¹³⁶ Most crucially, he saw the inherent conflict between the restorationist view of history and Ladd's teaching on the kingdom- that is to say, Wimber understood that since the ministry of Jesus in the power of the Spirit, and especially after the resurrection and Pentecost, all subsequent history was "the last days."

Wimber later wrote:

A fundamental and usually unspoken assumption of the view of these same leaders is the idea that we are now the unique recipients of the latter day work of the Spirit and that the Holy Spirit took a "leave of absence" from the church for the past nineteen centuries. This a-historical view misrepresents church history, in my opinion. The church under the administration of the Spirit has continued to grow and mature during the past nineteen centuries, albeit through ebbs and flows. I don't see any long parenthesis in which the Holy Spirit was absent from the church as I read church history.

I believe Peter's sermon on Pentecost marks this age as distinctively the Age of the Spirit from start to finish... We have been in the last days since Pentecost, and this is still the time of the outpouring of the Spirit as the Administrator of the church. I think that the scattered remnants of church history we have access to today demonstrate sufficiently that church history is replete with repeated outpourings of the Spirit.¹³⁷

In Wimber's view, the kingdom of God had come in the ministry of Jesus, but the Pentecostal restorationist paradigm tended to ignore this crucial fact, instead focusing primarily on the Acts of the Apostles as "the" paradigm for church ministry. Pentecostals had in effect given pride of place to the early church and the Apostles, whereas his

¹³⁶ Both of these features tended to reveal the triumphalism and over-realized eschatology of the early Pentecostal movement that crystallized in most Pentecostal churches and denominations by Wimber's day. The doctrine of healing as guaranteed in the atonement especially troubled Wimber, as his experience and biblical study led him to believe that not all were healed. See *Power Healing*, 147ff when Wimber recounts an experience in 1983 where his close friend, the English Reverend David Watson, succumbed to liver cancer even after significant healing prayer by Wimber and many others. See also his discussion of "Healing in the Atonement" 152-56.

¹³⁷ Wimber, "The Five-Fold Ministry" *Vineyard Reflections* August 1997. See also Appendix A of *Power Evangelism*, which is largely adapted from the course material for MC501: Signs and Wonders and Church Growth. This material is included in the course syllabi.

reading of the Gospels led him to believe that it was the ministry of Jesus that was the primary model for all believers, *including the early church*.¹³⁸ These theological concerns, combined with the lack of what he considered to be useable models of ministry, caused Wimber to look behind Pentecostalism as he constructed the early eschatological vision for the Vineyard Movement.¹³⁹

As we have seen from this brief survey, Wimber evaluated several Eschatological models as he began to mold his understanding of Ladd's theory of the kingdom of God with his (Wimber's) growing experience and convictions. It is quite evident that while he respected many elements of both the current Evangelical and Pentecostal belief systems, neither was sufficient for his construal of Vineyard eschatology. The ecclesial form he wanted to create and multiply simply did not exist at the time: a church that was firmly grounded in the kingdom message, combining the best of several traditions. From evangelicalism, Wimber would borrow the commitment to the renewed life, personal witness, cultural engagement, and fidelity to the scriptures; to this form he would add elements of the Pentecostal faith's expectation of the Spirit's work in the life of the church. This new eschatological focus provided him with a practical model he could

¹³⁸ More will be said on this crucial distinction below in my discussion of Vineyard Pneumatology.

¹³⁹ It is unclear to what degree Wimber was aware of this, but quite likely he would have been dismayed by the curious mix of dispensationalism and rapture theology which had infiltrated Pentecostalism by his time. Matthew Thompson's excellent work *Kingdom Come: Revisioning Pentecostal Eschatology* brilliantly argues this point. See also Dale M Coulter, "Pentecostal Visions of the End: Eschatology, Ecclesiology, and the Fascination of the Left Behind Series", *Journal of Pentecostal Theology* (14.1) 2005. 81-98; Faupel, "The Function of Models". In contrast to this view, some authors have argued that early Pentecostals were aware of the tensions with their burgeoning movement and dispensationalism: Larry McQueen contends that his examination of *The Apostolic Faith* reveals that "The alleged connections between classical dispensationalism and the eschatology articulated here are transformed in the light of the holistic and apocalyptic nature of early Pentecostal spirituality," "Early Pentecostal Eschatology in the Light of *The Apostolic Faith*, 1906-1908", in *Perspectives in Pentecostal Eschatologies*, 153. In this respect, McQueen agrees with Donald Dayton's analysis that Pentecostal eschatology developed in parallel with dispensationalism, and while there was significant interchange, Pentecostal eschatology was not constructed from the dispensationalist blueprint. Dayton, *Theological Roots*, 145-148.

develop in the Vineyard. Detailing the growth of Wimber's eschatological vision in the Vineyard movement is the next subject of our discussion.

3. The Beginnings of Wimber's Eschatology

As we saw from the previous chapter, John Wimber had several theological models available to him in the contemporary American Protestant church, but in his consideration, none of the extant models captured the work of the "consensus" in a practical model. While both the Evangelical church and Pentecostal theology were likely aware of the "fulfillment without consummation" consensus, this theological alternative had not yet filtered down into praxis. In the case of the Evangelical church, a pre-existing commitment to dispensationalist theology and accompanying cessationism tended to tilt praxis towards the "not-yet" side of the dynamic tension. In the case of Pentecostal theology, the influence of restorationism and prior theological commitments to subsequence and second blessing doctrines, combined with leftover theological remnants from influences such as the Later Day Rain tended to collapse the eschatological tension towards the "already" side of the equation.

For Wimber then, as he engaged the works of G.E. Ladd, and James Kallas (and to a lesser extent, Charles Kraft) he realized that the Gospels themselves held the blueprint he was seeking. The ministry of Jesus provided him with a model that combined the already-not yet kingdom concept with practical ministry. In his early years of ministry at Yorba Linda Friends Church, he had imbibed the idea that Jesus' teaching on repentance and the new birth was the heart of his message. However, the practical aspects of his ministry such as healing the sick or freeing the demonized, were no less to be imitated than his so-called "nature miracles" (i.e. turning water into wine, multiplying

bread, or causing the sea to calm.) As discussed previously, the theological model of the Friends church, like the Broader Evangelical church, tended to see the nature miracles *and* the healing miracles of Jesus as expressions of his “divine prerogative” or divinity, and thus obviously were not models to be emulated by the post-Acts church.

In contrast (and siding with the Pentecostal tradition), Wimber began to understand that a distinct separation could be made between those miracles that were unique, distinct, and not to be repeated, (such as the virgin birth, transfiguration, or resurrection) and those that Jesus not only performed, but more significantly, trained and exhorted his disciples to perform.

This new understanding of the Gospels was monumental for Wimber. A fuller application of the kingdom concept was so paradigm shattering that when he finally put the concepts together, he ecstatically exclaimed to his wife Carol. “THIS IS IT! We *proclaim the words* of the kingdom and *do the works* of the kingdom.”¹⁴⁰ Further, as he engaged the work of Kallas especially, Wimber saw that an essential feature of the kingdom was conflict: the kingdom of God was moving aggressively against the kingdom of Satan, and so, every act in the kingdom was an act of warfare and aggression.¹⁴¹

¹⁴⁰ See note 6 below. Wimber had a very early experience with divine healing when his son Sean was instantly healed from an allergic reaction to bee stings. While his theology had not yet made room for divine healing, Wimber instinctively prayed for his son, who was immediately healed. It was some years later that through study of the Gospels, Wimber understood that the gifts of the Spirit were an integral element of the Kingdom message. This episode, and Wimber’s reflections on it, is recounted in chapter 1 of *Divine Healing*. Wimber’s resistance to the operation of the charismata at the time was primarily due to, in his terms, a lack of reasonable and feasible healing models, rather than theological objections. See *Divine Healing*, chapter 2. The connection between Pneumatology and eschatology will be further explored in a following chapter.

¹⁴¹ A major influence on this theme was the work of James Kallas. In the MC 510 course, Wimber and Wagner included a section of Kallas’ *The Significance of the Synoptic Miracles* hereafter *Significance* (Greenwich, CT: The Seabury Press, 1961) In this study citations drawn from the 2nd Ed. (Woodinville, WA: Sunrise, 2010). Other works by Kallas were included in the course bibliography, including *Jesus and the Power of Satan* (Philadelphia, PA: Westminster, 1968) hereafter *SPS*, *The Satanward View: A Study in Pauline Theology* (Philadelphia, PA: Westminster Press, 1966), and *The Real Satan* (Minneapolis, MN: Augsburg, 1975) hereafter *TRS*. Kallas is referenced numerous times in *Power Evangelism* and *Power*

Wimber began to re-read the Gospels with new eyes, not merely mining the story of Jesus for potential evangelistic material as he had previously, but now appreciating the essential element of conflict that he had previously missed. Further insights came as he read the kingdom story back into the Old Testament, especially the Exodus pericope, and discovered the conflict motif reaching deep into the kingdom narrative.¹⁴²

While Wimber and the early vineyard leaders around him set the idea of inaugurated eschatology as the distinctive theological framework of the Vineyard, the early focus on church planting, church renewal, and structural development left little time for formal theological reflection. Wimber was fortunate to have trained scholars join him at various seasons of the movement's growth; all these contributed to the theological breadth of the movement.¹⁴³ While the theological form of inaugurated eschatology was

Healing. Dr. John White noted the influence of Kallas in MC 510 in a 1985 article, "MC 510: A Look Inside, Part I" in *First Fruits* (July 1985). Kallas' influence on Wimber is seen in multiple references in articles written for *First Fruits* and *Equipping the Saints*; for example see the January/February 1986 issue of *First Fruits* "The Kingdom of God: Establishing Christ's Rule" where Wimber cites *Jesus and the Power of Satan*.

¹⁴² It is paramount to keep in mind that Wimber was primarily a practitioner, not a theorist, and thus his theological interests were primarily driven by practical and ecclesial concerns. Many have noted that Wimber was often intimidated by academics, due to his humble education and meager scholarly credentials. Jackson believes that this deficiency was often behind Wimber's eagerness to gather academics to his side as friends and trusted advisors. Carol Wimber also speaks to Wimber's indebtedness to these academics in *TWIIW*.

¹⁴³ Among many scholars, the following are noteworthy. First of note would be Dr. Peter Wagner, with whom Wimber taught MC 510 at Fuller, and had a lifetime friendship and collaboration. Dr. Don Williams, (Ph.D., Princeton) was a Presbyterian minister who joined Wimber in the early years of the Vineyard, and became a trusted theological source. See his *Signs, Wonders, and the Kingdom of God* (Ann Arbor, MI: Servant Books, 1989) hereafter *SWKG*. Another early confidant was Canadian psychiatrist Dr. John White, who submitted many articles to *First Fruits* and spoke at numerous Vineyard conferences. See White, *When the Spirit Comes with Power: Signs & Wonders among God's people* (Downers Grove, IL: Intervarsity Press, 1988). Dr. Peter H. Davids (New Testament, Manchester) was an early theological support for Wimber, and contributed research and articles for *First Fruits* and *Equipping the Saints*. Dr. Wayne Grudem (Ph.D., New Testament, Cambridge), Dr. Jack Deere (Th.D., Old Testament, Dallas Theological Seminary) joined the Vineyard for a period of time and added significant support and theological legitimacy to Wimber and the Vineyard through difficult periods when Wimber's theology and practices were widely criticized by notable evangelicals. See Jackson, *Quest*, 156-168 for an overview of this period. Dr. Winn Griffin (D.Min., California Graduate School of Theology, 1984) was the editor of the Vineyard Publication *First Fruits* from 1984-87, and a research assistant to John Wimber. Numerous other academics befriended Wimber or joined the Vineyard movement; consult the relevant chapters in Jackson and in Carol Wimber, *TWIIW*. Particularly notable is South African Dr. Derek Morphew (Ph.D.,

firmly entrenched as the primary *leitmotif* of the Vineyard, subsequent Vineyard thinkers developed and extended the theological paradigm as diverse issues confronted the growing movement. Indeed, this dynamism of theological reflection interacting with ministerial concerns continues to this day.¹⁴⁴

3.1 The Gospels and Ministry of Jesus

The first and most prominent theological source for John Wimber was undoubtedly the Scriptures, particularly his reading of the Gospels. In the Gospels Wimber saw not just a historical description of the life of Jesus, or source material for understanding Trinitarian theology. As the consummate practitioner, Wimber understood the Gospel records were also a textbook, or perhaps more specifically, a *manual for ministry*. Whereas classical Pentecostalism took Acts to be their model for church praxis, and understood the primitive church as their launching point, because of his eschatology, Wimber understood the early church to be little different from the contemporary church age- that is, after the resurrection and sending of the Spirit, the entire church age was in “the last days.” Hence, since the Apostles in Acts were primarily the disciples of Jesus, it made sense to Wimber to consider the Apostles as “contemporaries” or fellow students, who had learned their models of ministry and their practices from Jesus.¹⁴⁵ Thus the

New Testament, University of Cape Town) who would become one of the more influential theological voices of the Vineyard over several decades.

¹⁴⁴ For example, in 2010, the Vineyard U.S.A. created an academic society aimed at increasing the depth of breadth of theological conservation in the movement. This society, the Society of Vineyard Scholars, held its first meeting in 2010, and has met yearly since. While based in North America, the group is a cross section of theologians, Scripture scholars, pastors, and movement leaders from Vineyards across the world.

¹⁴⁵ This is not to imply that Wimber had a low view of the rest of the New Testament, or that he elevated the Gospels to a “canon within the canon.” Wimber preached extensively from the entire canon, and held Orthodox Evangelical high views of Scripture. The critical point is Wimber’s use of the Gospels as a model for ministry, whereas classic Pentecostals had tended to use Acts as their model for church praxis. In *PH*, Wimber writes, “One of the most compelling reasons to pray for the sick is that Jesus healed many. If

Gospels were the primarily sources for understanding the model of ministry that should be emulated by the Church.¹⁴⁶ The message of Jesus was that the kingdom of God, and hence, the eschaton, had in some way entered into human history in the person and ministry of Jesus. When he announced that the kingdom of God had come, he was effectively stating that *his rule* had come to earth.

In his reading of the Gospels, Wimber noted a frequent two-fold pattern: there was first a *proclamation* of the kingdom followed by a *demonstration* of the power or presence of the kingdom.¹⁴⁷ In his typical no-nonsense idiomatic expressions, this became known in the Vineyard as “Word ‘n Works.” That is, proclaiming the *word* of the kingdom alongside of doing the *works* of the kingdom.¹⁴⁸ Wimber writes of one moment when his thinking on this subject became clearer:

John 14:12 caused me to suddenly drop in my tracks: ‘If you have faith in me, you will do the same things that I am doing.’ (CEV) I had been taught the traditional cessationist view of supernatural works and had accepted the fact that

He is our model of faith and practice, we cannot ignore his healing ministry.” (emphasis mine) 41. Carol Wimber recalls “John... would teach the Scriptures as if they were our instruction manuals. He talked about Word and Works, how we need to be word-workers” *TWIW*, 133. Don Williams aptly illustrates the connection between Wimber’s view of the miracles as not merely authenticating the preaching of the Gospel in the ministry of Jesus and the Apostles, as traditional cessationists held, but that the miracles were an intrinsic feature of the coming of the Kingdom. If this is so, William reasons, than being “imitators of Christ” necessarily implies practicing the miraculous ministry as well. See *SWKG*, Chapter 9. This point will be elaborated in the chapter on Pneumatology.

¹⁴⁶ A significant point here is the influence of cessationism and how one interprets the relationship between Christology and Pneumatology. While this point will be extensively discussed in following chapters, it is significant to note that Wimber held to a form of Spirit Christology that held that the miracles and acts of power performed by Jesus were empowered by the Spirit (a non-controversial point) but were to be understood, emulated, and repeated by the Church. That is to say, for Wimber, the miracles were not merely “proofs” of Jesus’ divinity, but more so, teachings in themselves, showing the disciples (and thus the primitive church, and the historical church) *how to do the works* of the kingdom of God.

¹⁴⁷ Examples of this pattern are numerous, Wimber often cited Matthew 4:23-25: “Jesus went throughout Galilee, teaching in their synagogues, preaching the good news of the Kingdom, and healing every disease and sickness among the people.” Also Mt. 3:14-15, 10:7-8, 11:5; Lk. 4:32-36, 5:40-42, 9:1-12; Mk. 1:21-27, 2:1-13; Wimber saw the pattern repeated in the ministry of the Apostles in Acts, as evidenced by Peter’s healing of the beggar at the Temple gate and subsequent sermon in chapter 3.

¹⁴⁸ Wimber clearly built much of his model for ministry on this insight, which has become enshrined in Vineyard vocabulary as “doing the word and the works”. Carol Wimber relates the day that John connected this to his present day ministry in *TWIW*, 133-34: “It finally hit him. He read the story, the WORD, from the Scriptures, and THEN God did the WORKS!. ‘Do you see it Carol? We teach the Word, then God does the work. Like TELL and SHOW or SHOW and TELL! I think I get it!’”

this verse did not mean what it says—that we should be able to minister like Jesus. Signs and wonders had stopped at the end of the apostolic age, so I thought. Yet at that instant, the text exploded before my eyes. Jesus did all kinds of things that I had never even attempted, like healing the sick, casting out demons, and cleansing lepers. I had taught and preached the Gospel but had never healed any kind of sickness or disease. What I didn’t discover until that day was that being a Christian with an obedient walk also included the risks of believing and doing those things that Jesus believed and did. That day I wrote in the margin of my Bible, “I must learn to believe everything that Jesus believed and learn to do everything Jesus did.”¹⁴⁹

While the Gospels served to give Wimber a blueprint for the praxis he would infuse into the Vineyard, it wasn’t until he began to merge this understanding with the inaugurated eschatology of Ladd that a fuller eschatological framework came into view. As he read Ladd, Kallas and Ridderbos, a more robust theological framework began to emerge that greatly excited him. So while he consulted essential secondary sources, the ministry of Jesus was his primary source. In inaugurated eschatology, or “fulfillment without consummation,” Wimber saw a lens by which he could properly understand the ministry of Jesus, including his teaching and miraculous ministries. Therefore, the secondary sources gave him a structure to explain, process, and teach the primary source. While Wimber was a voracious reader, and synthesized many elements from countless

¹⁴⁹ *TWIO*, 203-04. It is fascinating to note that Dr. Don Williams (Ph.D., New Testament, Princeton) an early associate of Wimber’s, makes the connection between Jesus’ rabbinical method of teaching as demonstration and shared life and His command to the disciples to practice what he has taught them—including practicing of miracles. See *SWKG* 127-28, “Jesus intends to reproduce himself in His disciples. He teaches them in order that they may become extensions of Himself.” Williams also connects Paul’s training as a Pharisee to his exhortations to believer’s to “be Imitators of me, as I am an imitator of Christ” (I Cor. 11). Williams cites Martin Hengel’s *The Charismatic leader and His Followers* for support, but clearly much of modern New Testament research would support this conclusion. See F.F. Bruce’s helpful discussion of Paul’s training as a Pharisee in *Paul: Apostle of the Heart Set Free* (Grand Rapids, MI: Eerdmans, 1977), 44ff. Margret M. Mitchell makes a convincing case that Paul’s “imitation” rhetoric is also anchored in classical rhetoric methods of his time – consult *Paul and the Rhetoric of Reconciliation: An Exegetical Investigation of the Language and Composition of I Corinthians* (Louisville, KY: Westminster John Knox Press, 1991).

sources, he credits Ladd and Kallas for giving him a theological foundation for ministry in the early stages of his theological development.¹⁵⁰

3.2 Wimber's Appropriation of G.E. Ladd and James Kallas

As dissatisfied as he was with the eschatological frameworks of Pentecostalism and dispensational evangelicalism, practitioner as he was, eschatology was not Wimber's first concern in the early years of his theological development. However, once he became familiar with the works of Ladd, he began to reflect on the relationship between eschatology and practical ministry. Wimber began to see that the fulfillment without consummation was more than merely the current consensus; it held wide explanatory power that enlightened both the teaching and the ministry of Jesus. If it was so that the ministry of Jesus inaugurated the end of the age, then the entire dispensationalist framework, and its attendant cessationism, was in error. Of further importance was the very nature of the kingdom itself- the ministry of Jesus and the early church was evidence of the presence of the kingdom, as Ladd wrote:

...this age, which extends from creation to the day of the Lord, which in the Gospels is designated in terms of the *Parousia* of Christ, resurrection and judgment, is the age of human existence in weakness and mortality, of evil, sin and death." The Age to Come will see the realization of that the reign of God means, and will be the age of resurrection into eternal life in the kingdom of God.¹⁵¹

Following Ladd, Wimber understood the reality of this kingdom as the *rule or reign* of God, rather than in terms of a geophysical or spatial realm.¹⁵² This rulership was evidenced by Jesus' command over demons, physical healings, natural processes and

¹⁵⁰ One of Wimber's copies of Ladd's *Jesus and the Kingdom* is so marked, highlighted and cross-referenced that it is barely readable.

¹⁵¹ Ladd, *ATNT* 45. Wimber quoted this passage verbatim in the MC 510 text and in *PE* 28.

¹⁵² Wimber, *PE*, 30-31.

even death itself (as evidenced by the resurrection).¹⁵³ The ministry of Jesus could then be seen as an invasion of sorts; that is, one rule usurping another- the rule of Jesus came against the existing rule of Satan, demons, and death, thus the state of earth was one of spiritual *warfare*. As Ladd stated it, “the theology of the kingdom of God is essentially one of conflict and conquest over the kingdom of Satan.”¹⁵⁴ Wimber embraced this invasion/warfare metaphor for understanding the nature of the kingdom, but extended it as well, as the church through the ages was to engage in this conflict, using the very means and methods of Jesus.¹⁵⁵ This conflict, and the already/not yet nature of the kingdom itself, gave Wimber further explanatory reach for his eschatology. Seeing the coming of the kingdom as God’s *rule* solved the issues related to a cosmic coming that would usher in a new *realm*.¹⁵⁶ Rather than collapse to either pole of a consistent or realized eschatology, the already-not yet warfare conception explained both the future, cosmic, apocalyptic elements of the kingdom, as emphasized by the *consistent* school, and, the present, extant, here and now realities preferred by followers of Dodd’s realized eschatology. In practical ministry terms, this dynamic rule explained why Jesus commanded his followers to pray for the sick, and yet, not all who are prayed for were healed.¹⁵⁷ Furthermore, rather than delay the blessings of the kingdom to a future, idyllic age, as in classic dispensationalism, inaugurated eschatology gave the blessings of the

¹⁵³ Ibid., 31. Also Wimber audio teaching *KoG; Warfare*.

¹⁵⁴ *ATNT*, 48.

¹⁵⁵ This insight will be developed more completely in the chapter on the work of the Spirit.

¹⁵⁶ Wimber conceived the realm of the Kingdom as the reach or impact of God’s rule. Hence, when the Kingdom advanced on earth, by renewed people, renewed communities, even renewed cities and states, the realm expanded. However, due to the warfare between the Kingdoms of God and Satan, territory or realms could also be lost or weakened. See *KoG III*.

¹⁵⁷ The significance of this insight for Wimber cannot be overemphasized, as for him, it solved numerous theological and practical puzzles. This mystery of the Kingdom helped to explain both the success and failures of his burgeoning power ministries of healing and deliverance from evil Spirits.

kingdom to those living in the present church age, which Wimber was beginning to experience in his ministry through healings, deliverances, and conversions.

This dynamic rule also helped Wimber to explain the relationship between the Church and the kingdom. They were not coextensive terms, rather, the kingdom gave birth to the church, but the church was the agent of the kingdom. Thus the church is the primary representative and instrument of the kingdom, as it performs the work and establishes the rule of the kingdom. The church age will end, but the rule of the kingdom will have no end.¹⁵⁸

Wimber also saw that this new understanding better explained the problem of the delay of the *Parousia* that had so vexed theologians from the consistent, realized, and existential programs. The kingdom *had indeed* come in the ministry of Jesus, but only partially, and in a supernatural essence. This misunderstanding held not only for the gospel witnesses, but for contemporary theology as well. Far from being confused, mislead, or in error, the parables that taught delay or growth of the kingdom, could now be read as setting the two-stage coming of the supernatural kingdom: a first coming that inaugurated the kingdom, if only partially, and a second, final, cosmic coming that would finally bring the full reality of the kingdom into existence on Earth. Thus Wimber, with Ladd, saw only two comings, and had no need for a secret “rapture” to solve the issues of the delayed coming of the kingdom. If the kingdom had come partially, but in a way that the Jews (and contemporary theologians, and even dispensationalists!) did not expect or recognize, then there was no need to explain the promises of the *Parousia* as having a different impact on the Jews and the Gentile nations.

¹⁵⁸ Wimber, *PE*, 31-32; *KoG II*.

In contrast with the ethical concept of the kingdom, Wimber now understood that while the ethics of the kingdom could be embraced by the “already,” ethical concerns did not completely encompass the range of activity and responsibility of those under the rulership of the kingdom. The ethical implications of the Sermon on the Mount were not unimportant, but were to be pursued hand in hand with other “works,” such as healing, praying for the sick, and delivering the oppressed.¹⁵⁹

In reading the Gospels, Wimber rediscovered a theme which had been summarily dismissed in the academic tradition since Bultmann¹⁶⁰ - the warfare motif that pitted the ministry of Jesus against the power and rule of Satan and demons.¹⁶¹ He found a worthy confederate in the Lutheran theologian James Kallas. In Kallas’ works, *The Real Satan*, *The Significance of the Synoptic Miracles*, and *Jesus and the Power of Satan*,¹⁶² Wimber found an academically robust theological examination of the “kingdoms at war” motif with practical consequences. Kallas moved against much of the tradition by asserting that the worldview of the New Testament, and the Jewish Intertestamental period, was shot through with the reality of Satan, demons, fallen angels, and their influence on the world

¹⁵⁹ The “ethical” or relational duties of the Kingdom were a strong concern for Wimber, nearly as much as his emphasis on healing and the supernatural. It is not that the so-called “supernatural” work supplanted the more pedestrian “ethics of the Kingdom”; rather the two both evidenced the rule of God in the lives of men. Thus social justice and caring for the poor became essential characteristics of Wimber’s Vineyards.

¹⁶⁰ Recall Bultmann’s famous quote “it is impossible to use electric light and the wireless and to avail ourselves of modern medical and surgical discoveries, and at the same time to believe in the New Testament world of demons and spirits” “The New Testament and Mythology” 5.

¹⁶¹ Once again it was practical ministry concerns (experience of phenomena) that drove Wimber to investigate the Scriptural background in order to gain theological understanding of the phenomenon he was encountering. Wimber writes of his early encounters with deliverance and demonic influence in *First Fruits*, November, 1984 and speaks of this in his teaching *KoG III*, where he notes his experience drove him to the scriptures and trusted theological sources to understand what his church was experiencing.

¹⁶² See the footnote regarding the influence of Kallas. In the endnotes of chapter 3 in *PE* Wimber noted “much of this chapter is based on material gleaned from the writings of George Eldon Ladd and James Kallas.” 40.

of men.¹⁶³ The reality of Satan and demons served as a theodicy for the Jews under the persecution of Antiochus Epiphanes and the subsequent oppression of Rome.¹⁶⁴ The writings of Jewish Apocalyptic attempted to describe how Satan fell from a servant of the Most High to the principal enemy of God who wrought vengeance and destruction on God's chosen people through human servants like Antiochus.¹⁶⁵ Thus, the Jews of the Second Temple period had a relatively robust understanding of Satan and demonology, and their priests were quite familiar with the concept of demonic influence on persons and the removal of that influence.¹⁶⁶ The ministry of Jesus can be seen as a frontal attack on the powers of Satan which had usurped the good creation of God- the ministry of Jesus was the counter-attack, or invasion of the rightful ruler to throw out the rebellious forces which had plagued mankind. Kallas writes, "The New Testament takes seriously the conviction that this world is enslaved under Satan who causes all suffering and woe, and Jesus is the one sent by God to destroy the devil and usher in the kingdom of God."¹⁶⁷ Wimber also saw this taught explicitly in Matthew 11:11-15 when Jesus states that even as the kingdom of God has been "forcibly advancing, and violent ones take it

¹⁶³ Kallas takes the anti-supernatural worldview of Alan Richardson, Bultmann and Rudolph Otto to task throughout *The Significance of the Synoptic Miracles*. Kallas' thesis in this work is that the supernatural (especially the miracles) events recorded in the Gospels are intrinsic to understanding the ministry and person of Jesus and thus must be considered as "vitally important" historical events. Contra Bultmann and others in the demythologizing school, the supernatural is essential to the Gospel- hence we must "take the worldview of Jesus seriously" in order to understand his message. Kallas conceives of this project as "a strong protest against demythologizing" (149) and his entire concluding chapter is a polemic against Bultmann's position, concluding with this assertion: "The Conquering Christ of the Gospels...is lost on Bultmann's sacrificial altar of adaptation" (150-51).

¹⁶⁴ Kallas, *TRS*, 31 ff.

¹⁶⁵ *Ibid.*, 40ff.

¹⁶⁶ For an excellent exposition of demonology and exorcism in the New Testament period, as well as a helpful survey of the current literature on New Testament demonology, consult Graham H. Twelftree, *In the Name of Jesus: Exorcism among Early Christians* (Grand Rapids, MI: Baker, 2007). Slightly older but still helpful is Walter Wink's 3 volume study: *Naming the Powers: The Language of Power in the New Testament* The Powers vol. 1 (Philadelphia, PA: Fortress Press, 1984), *Unmasking the Powers: The Invisible Forces that Determine Human Existence* The Powers vol. 2 (Philadelphia, PA: Fortress Press, 1986), *Engaging the Powers: Discernment and Resistance in a World of Domination* The Powers vol. 3 (Philadelphia, PA: Fortress Press, 1992). Wimber notes *Naming the Powers* in the bibliography of *PH*.

¹⁶⁷ Kallas, *TRS*, 73. This theme shows up repeatedly and consistently in Wimber's writings.

by force” (NIV) that the “ones” here cannot be “men” or humans, but servants of Satan. The *kingdom* advances aggressively against its enemy, and in turn, suffers violence itself as the enemy fights back.¹⁶⁸ Kallas comments on this text: “Which violent ones? The overall context makes it clear that Jesus is referring to the devil and the entrenched powers of evil. The original words of John the Baptist, ‘The kingdom of God is at hand’ were the declaration of war against Satan.”¹⁶⁹

Kallas makes another connection that Wimber certainly resonated with:

The miracles are not merely proofs of the identity of Jesus, nor are they mere signs designed to attract attention to his words and startle men into paying attention....Instead, the words and works of Jesus are of the same order. The miracles have precisely the same message as the words of Jesus. The message of Jesus concentrated on the announcement of the kingdom of God...and the miracles showed what the kingdom of God would be like. The parables and preaching were verbal announcements: the miracles were physical anticipations.
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It is quite simple to discern how Wimber was able to draw on these elements of Kallas’ studies and combine them with his growing conception of eschatology founded on Ladd’s work. To the idea of the already/not yet kingdom, Wimber now began to speak of an inaugurated, *enacted* eschatology- that is, as Kallas notes above, Jesus inaugurated

¹⁶⁸ Wimber, audio teaching, *Warfare*.

¹⁶⁹ Kallas, *TRS*, 84-5. Wimber almost adopts Kallas phrasing verbatim in the *Warfare* audio.

¹⁷⁰ Kallas, *Significance*, 101-02. This section was included in the course readings for MC 510, and was highly impactful for Wimber. The section included in MC 510 was from the first printing. In a personal conversation with Bob Fulton, Wimber’s brother-in-law, Mr. Fulton informed me that the influence of Kallas on Wimber has been underappreciated in the history of the Vineyard.

the kingdom not merely in some esoteric, existential form, but in a concrete, demonstrable fashion- by *words and works*.

Considering the congruence between Wimber and Kallas' view on the kingdom and the nature of the miracles, the divergences show the degree to which Wimber was a selective and careful expositor of his sources. A significance example of this turns on Kallas' view of the nature of the kingdom. In order to understand this (and to illustrate where Wimber would have been uncomfortable with Kallas), Kallas' views on the ministry of the *disciples* must be brought into focus. In *The Real Satan* Kallas writes of the "failed" mission of the disciples as recorded in Matthew 10: "the disciples go out, and they return. There is no end to Satan's empire. The foray has been unsuccessful...the efforts of the disciples were not enough. The kingdom of God did not come."¹⁷¹ Furthermore, this setback was a surprise to Jesus: "Jesus expected to be transported on high and to return in triumph as a result of the ministry of the disciples."¹⁷² It is at this point, that Jesus begins to re-think his strategy, and is forced to confront the reality of his own death and suffering as the final blow that will defeat the kingdom of Satan.¹⁷³

Wimber's take on this episode is quite different. First, rather than seeing this record as one of failure, Wimber read it as a training session that went spectacularly well.

¹⁷¹ Kallas, *TRS*, 91.

¹⁷² *Ibid.*, 91.

¹⁷³ *Ibid.*, 93. Kallas states that Jesus retreats to Caesarea Philippi to "think through the issues anew." Kallas continues: "At Caesarea Philippi Jesus comes to recognize that efforts of the disciples will be sufficient (insufficient?) to topple the Satanic empire. No broadside attempts by them will cause Satan to crumble. He, Jesus, is the one who must do it! He is the one who must grapple with the most powerful weapon of Satan—death." Opt cited.

Wimber would have no doubt been uncomfortable with this low Christology in this early work of Kallas. Kallas echoes Schweitzer here, who wrote in *Quest* that Jesus "does not expect to see them back in the present age", 358. Kallas does part with Schweitzer however, in that the latter sees this mission as one crucial mistaken belief of several that Jesus held; "There followed neither the sufferings, the outpouring of the Spirit, nor the Parousia of the Son of Man," 364.

Indeed, the post-mission response of the disciples was one of amazement and joy, not of defeat and loss, as Kallas seems to indicate.¹⁷⁴ This passage was so paramount to Wimber because it sets a pattern: Jesus gave power and authority not just to the twelve, or even the 70, but at Pentecost, to the entire church. For Wimber, the message was clear: *all* were called into this eschatological kingdom, to do the works and preach the word, not just a select few. Furthermore, Matthew 10 constitutes a live training demonstration, albeit with a limited scope and time frame, as any capable trainer would do.¹⁷⁵ Far from being a failure, it was a successful, initial move of a much larger campaign that would ultimately conquer the forces of evil.¹⁷⁶ Secondly, while this first commission was paramount, it set a pattern expected to be continued throughout the ages- the practice of the eschatological, enacted kingdom of God was to be continued until the final *Parousia*. Wimber's understanding of Ladd's already/not yet dynamic, which took the "growth" parables seriously, allowed him to accept as victorious what Kallas demurred either as a "failed" mission or at best, a "limited, local" success.¹⁷⁷

Wimber credited numerous scholars who influenced him as he was forming his eschatology. While at Fuller, he became friends with Dr. Charles Kraft, who gave him a credible witness to the possibility of power ministry while Wimber was beginning to

¹⁷⁴ Luke's account of the return of the seventy unequivocally states "the seventy returned with joy, saying 'even the demons are subject to us in your name.'" (10:17)

¹⁷⁵ The significance of this cannot be understated for Wimber as he wrote and taught about it relentlessly. This concept of modeling or training formed the basis for his entire program of "Equipping the Saints." For example, Wimber uses Matthew 10 as his practical teaching model for the Vineyard in "Sent into the Harvest Field" *Equipping the Saints* Vol. 1, Number 5 (October 1987).

¹⁷⁶ Wimber spoke of his experience as a "WWII kid" giving him an understanding of skirmishes, battles, and campaigns- thus too, in the "battle" with Satan, there were greater and smaller conflicts in order and magnitude. See *KoG II*.

¹⁷⁷ Kallas, *Significance*, 112. Kallas seems to have a more positive view of these issues in *Significance*, reflecting his more mature understanding of Jesus' preaching on the kingdom of God.

question cessationism.¹⁷⁸ After encountering Ladd, Wimber went back to the tradition and read Ladd's

sources, including Jeremias and Cullman.¹⁷⁹ By the late 1980s, Wimber's eschatology was firmly set. He was insistent that the already-not yet, inaugurated, enacted, eschatological kingdom of God would become the theological foundation of the Vineyard movement, and sought to infuse this understanding into every aspect of the movement. The degree to which this desire was successful is yet to be determined. First however, the focus of this study must move to the next stage of theological growth in the Vineyard, as this kingdom vision was expanded, deepened, and extended by other scholars. This growth in depth and substance is the next topic of investigation.

4. Towards a Vineyard Eschatology: the Growth of an Inaugurated, Enacted Eschatology

As the Vineyard movement grew in numbers and influence, John Wimber managed to gather a significant number of scholars to his fledgling movement. These scholars assisted Wimber in articulating his developing eschatology. At first, these

¹⁷⁸ Wimber recounts the influence of Charles Kraft in *PH* 30. Kraft never joined Wimber's Fledgling movement, but served as a reliable source for Wimber for many years. See Kraft's contributions to *First Fruits* "Why the Vineyard Should move into Cross-Cultural Ministry", Nov/Dev 1985; *Equipping the Saints* "Shifting Worldviews, Shifting Attitudes", Vol. 1 No. 5 (1987); "Communicating and Ministering the Power of the Gospel Cross-Culturally: The Power of Gog for Christians who Ride Two Horses" in *The Kingdom and the Power* Ed. by Gary S. Grieg and Kevin Springer (Ventura, CA; Regal Books, 1993) 345-56. Wimber was especially influenced by Kraft's *Christianity and Culture: A Study in Dynamic Biblical Theologizing in Cross-Cultural Perspective* (Maryknoll, NY: Orbis Books, 1979), and *Christianity with Power* (Ann Arbor, MI: Vine Books, 1989). Both were referenced heavily in *Power Evangelism* Ch. 18, 21, 22. As noted above, Dr. C. Peter Wagner was also a tremendous influence in this time, primarily on Wimber's developing pneumatology. More will be said on this in following chapters.

¹⁷⁹ References to Jeremias are replete in Wimber's writings, See PP, 71. He frequently used Cullmann's "D-Day" analogy from *Christ and Time* (as an example see PE 55). For Wimber's use of Ridderbos, consult PE, 156.

scholars primarily solidified the enacted eschatology message, as well as adding theological substance and legitimization to Wimber's teaching. In the second decade of the Vineyard, the movement came under significant theological challenge from other quarters of the Evangelical Protestant church. While at first Wimber chose not to respond to these challenges, in the 1990s he changed his mind and enlisted several prominent academics who had come into the Vineyard to serve as "apologists" in order to refute these new challenges. Finally, in the last decade, a set of thinkers have emerged across the growing worldwide movement that are beginning to refine, extend, and strengthen Vineyard theology.

Perhaps the first academic drawn into the Vineyard was Peter H. Davids.¹⁸⁰

Davids' expertise in the New Testament gave Wimber a source that was not only an established academic, but one who was a Vineyard member and practitioner of his emerging enacted eschatology. Davids served as a scholar-in-residence for a Vineyard church in Vancouver, Canada, for several years, and contributed numerous articles to early Vineyard publications.¹⁸¹ Davids also produced a number of texts for the Vineyard Bible Institute centered on the kingdom of God and his studies in the New Testament.¹⁸² In addition to his notable academic career, Davids has taught and preached in many Vineyard churches over several decades.

¹⁸⁰ Peter H. Davids, (Ph.D. Manchester), is now visiting professor of Church at Houston Baptist University. He is the author of numerous scholarly articles and monographs including *The Epistle of James*, NIGTC, (Grand Rapids, MI: Eerdmans, 1982, 2013), *The First Epistle of Peter*, NICNT, (Grand Rapids, MI: Eerdmans, 1990), *A Theology of James, Peter, and Jude* (Grand Rapids, MI: Zondervan, 2014).

¹⁸¹ See *ETS*: "Have You Completed Basic Training?", Vol.1 No. 4 (1987); "God, Satan and the Bible", Vol. 7 No. 1 (1993); "What is Biblical Revival?", Third Quarter, (1994).

¹⁸² See Peter H. Davids, *Kingdom of God III: The Ministry of the Kingdom*, Vineyard Bible Institute; *Biblical Interpretation*, Vineyard Bible Institute. These texts are out of publication. In a personal conversation with Bob Fulton, he stated that while Dr. Davids became a trusted source of Wimber, Wimber was also intimidated by accomplished academics such as Davids, given his limited formal theological education. As Wimber grew more confident in his message and leadership abilities, these feelings lessened somewhat.

Dr. Don Williams (Ph.D. New Testament, Columbia) first encountered John Wimber in 1983, and soon after joined the Vineyard. Williams wrote a text, *Signs, Wonders and the Kingdom of God*, published in 1989, that cogently stated the relationship between enacted eschatology and miracles.¹⁸³ This work became a staple of Vineyard theology for many years. Williams became a frequent contributor to Vineyard publications, a regular speaker at Vineyard conferences, and eventually planted a Vineyard Church in La Jolla, California.¹⁸⁴ His familiarity and use of the standard academic theological sources, as well as his degrees from Princeton Theological Seminary and Columbia, supplied Wimber (and the Vineyard!) with significant theological direction and substance in these early years.¹⁸⁵ In the formative years of the Vineyard when Wimber's theology and church methods were beginning to enter the wider Evangelical world, Williams became a frequent speaker at Wimber's conferences worldwide where he aptly articulated the Vineyard position to churches and leaders seeking renewal in their own congregations and denominations. Williams became such a trusted source that he was drafted by Wimber and the national

¹⁸³ During this time, he also wrote *Twelve Steps with Jesus* (Venture, CA: Regal Books, 1994). A previous work is *Bob Dylan: The Man, the music, the Message* (Old Tappen, NJ: Revell, 1985), written after Williams' friendship began with Dylan, when Dylan had attended Gulliksen's Vineyard. For his account of his introduction to Wimber, See Williams, *Start Here* 54-55, *SWKG*, vi., and his warm and intensely personal contribution "Friend and Encourager", in Pytches, *JW*, 50-61.

¹⁸⁴ *SWKG* displays Williams' theological training, with frequent citations to academic sources such as Botterweck and Ringgren's *Theological Dictionary of the Old Testament*, Arndt and Gingrich's *A Greek-English Lexicon of the New Testament*, and Gerhard Kittel and Gerhard Friedrich's *Theological Dictionary of the New Testament*.

¹⁸⁵ It is interesting to note that these two major voices came from divergent theological backgrounds. Dr. Williams was trained at Princeton, served as a Presbyterian pastor, and was unabashedly reformed in his theology. Dr. Davids had a long history in the Pentecostal church and was decidedly Wesleyan in his theology. The fact that Wimber saw them both as trusted sources speaks either to the lack of academic voices in the fledgling movement, or Wimber's true concern to build a center-set movement that included a range of theological opinions, or perhaps both. Also significant is that both of these men had significant teaching and training ministries in the various educational programs developed by the Vineyard (such as the Vineyard Leadership Institute and the Vineyard Bible Institute, as discussed in chapter 1) contributing both monographs and teaching courses in the programs.

board of the Vineyard to be the major editor of the Vineyard statement of faith which was published in 1994.¹⁸⁶ In recent years Williams published a revised version of *Signs, Wonders and the Kingdom of God* and a new work, *Start Here: Kingdom Essentials for Christians*, which once again reinforces the connection between the inaugurated, enacted eschatology envisioned by Wimber and a vibrant experience of the works of the Spirit.¹⁸⁷

The Canadian psychiatrist Dr. John White became an early convert to Wimber's ideas. Having developed a successful practice in Vancouver, British Columbia, Dr. White heard of Wimber's growing influence and dramatic healings, so he and his wife came to Fuller Seminary to audit MC 510.¹⁸⁸ At this course, and in his subsequent exposure to the Vineyard, Dr. White believed that he had found a missing component that had eluded him in his psychiatric healing practice- the elements of healing of emotions, past hurts, inner healings, and most dramatically, deliverance from the influence of evil spirits. This experience led him to produce his book *When the Spirit Comes with Power: Signs and Wonders among God's People*.¹⁸⁹ Dr. White contributed over 14 articles to Vineyard publications, and was a frequent speaker in Vineyard conferences throughout the 1980s and 1990s. As a psychiatrist, Dr. White often spoke primarily on issues of healing and

¹⁸⁶ Jackson, *Quest*, includes the official letter from the U.S. National board discussing William's involvement. The statement of faith is also included in appendix IV. See pgs. 408-12.

¹⁸⁷ Williams last work, *Start Here: Kingdom Essentials for Christians* (Ventura, CA: Regal Books, 2006) has become a recognized expression of Vineyard theology and praxis, and is commonly studied in Vineyard Churches today. In this book he states, "Kingdom preaching must include Kingdom ministry...as John Wimber once taught, 'Jesus is the Word-Worker and everyone gets to play.' If we are to follow Jesus' agenda for ministry, we must become word-workers ourselves." Here some 23 years after he first encountered Wimber, Williams is still reinforcing the basic message he heard from Wimber.

¹⁸⁸ Dr. White recounts this experience in two *First Fruits* articles: "MC 510: A look inside" part I (July 1985), part II (September 1985).

¹⁸⁹ (Downers Grove, IL: Intervarsity Press, 1988). Dr. White is the author of some 20 books on Christian psychology, healing and parenting.

spiritual restoration.¹⁹⁰ Perhaps the greatest value he provided to Wimber was a sober evaluation of the dramatic charismatic experiences experienced in the Vineyard. Dr. White contended that the great revivals of evangelical history – those of Whitefield and Wesley for example, contained many of the same phenomena present in the Vineyard.¹⁹¹

These scholars served to reinforce and propagate the eschatological paradigm taught by Wimber, as well as providing needed theological depth, substance, and legitimacy to the Vineyard movement. As the movement grew in breadth and influence, there came considerable critique from other theological corners that either rejected the eschatology framework of Ladd, or the combination of enacted eschatology proposed by Wimber. A number of scholars rose to Wimber's defense, and acted as apologists of sorts.¹⁹² Dr. Jack Deere was an associate professor of Old Testament at Dallas Theological Seminary, and a convinced dispensationalist and cessationist until a personal crisis led him to visit one of Wimber's services. He became convinced of Wimber's theology, and joined Wimber's staff at the Anaheim Vineyard for a time. He wrote of this experience, and why he came to reject his dispensationalist/cessationist theology in a convincing book, *Surprised by the Power of the Spirit: A former Dallas Seminary*

¹⁹⁰ Many of Dr. White's contributions to *First Fruits* and *Equipping the Saints* related to healthy interpersonal relationships, healthy family relationships, and personal psychological and spiritual health. For example *ETS*: "Relinquishment of Adult Children" Vol. 5 No. 2 (1991).

¹⁹¹ *When the Spirit comes with Power* is primarily an examination and defense of revival in the Church, and a comparison of historical revivals with the present (1980s) experiences in the Vineyard. During the "Toronto Blessing" era of the Vineyard, Dr. White wrote a number of articles in *Equipping the Saints* discussing historical revivals and the present phenomenon experienced in Toronto and throughout the Vineyard. See for example *ETS*: "Characteristics of Revival", Vol. 5 No. 1 (1991); "Renewal and Revival", (Third Quarter, 1994); "The Critical Spirit", (Fourth Quarter, 1994); "Flee from the Wrath to Come" (First Quarter, 1995).

¹⁹² Since these events have been well chronicled in other works, especially Jackson's *Quest*, there is little need to recover the complete historical detail here.

Professor Discovers that God Speaks and Heals Today.¹⁹³ Dr. Deere preached in Vineyard churches, taught at conferences, and contributed numerous articles to Vineyard publications.¹⁹⁴ In 1992, he wrote the official Vineyard Position Paper #2 - *The Vineyard's Response to the Briefing*.¹⁹⁵ This apologia attempted to refute charges published in *The Briefing*, a publication of the Anglican Church in Sidney, Australia. The charges in *The Briefing* are wide ranging, from the sufficiency of scripture, to Wimber's use of healing methods, to issues of justification and atonement. Dr. Deere's response is rooted in scripture, experience, and logic, but throughout displays the influence of Wimber's enacted eschatology. It is interesting to note, however, that in *Surprised by the Spirit* there are fewer references to the inaugurated eschatology and the kingdom of God as taught by Wimber, even though Deere was obviously well acquainted with this material.¹⁹⁶

Dr. Wayne Grudem joined the Vineyard movement while he was an associate professor at Trinity Evangelical Divinity School near Chicago, Illinois.¹⁹⁷ Beginning in 1990, the Baptist General Conference denominational magazine *The Standard* published

¹⁹³ Dr. Deere recounts this journey in his book, *Surprised by the Power of the Spirit: A former Dallas Seminary Professor Discovers that God Speaks and Heals Today* (Grand Rapids, MI: Zondervan, 1993) chapter 3, "Signs and Wimbiers".

¹⁹⁴ For example, in 1991, while Deere was on staff at the Anaheim Vineyard, Vineyard Ministries International offered over 14 teaching tape series from Deere on a variety of topics. See *ETS* Vol.5 No.3 (Summer 1991). Dr. Deere also spoke at numerous Vineyard-sponsored conferences in 1991-1993.

¹⁹⁵ Available from Vineyard Institute in the *Position Papers* document.

¹⁹⁶ This may be understood as the book functions largely as a polemic against cessationism, but this absence is curious. As an example, Deere considers the issue of "Why God Doesn't Heal" in chapter 11. He lists a number of solid, biblically founded reasons, but neglects to mention the already-not yet nature of the Kingdom- a proposal that Wimber offered in *Power Healing* (157) some 6 years earlier, and Deere had certainly read, or come in contact with from Wimber. For more background on this and the other position papers consult Jackson's *Quest*, chapter 9, "Coming under severe attack", 149-171. For the original document that prompted this response, see *The Briefing* 'John Wimber: Friend or Foe' (April 24, 1990) 45-46. After the confrontation from Wimber with Mike Bickle, the Kansas City Metro Vineyard and the Toronto Vineyards under John Arnott, Deere left the Vineyard movement and began to attend and associate with Bickle. Dr. Deere is now the teaching pastor of Wellspring Church in Dallas, Texas.

¹⁹⁷ Dr. Grudem (Ph.D., New Testament, Cambridge) is the author of many books, and was a member of the Vineyard Christian Fellowship in Mundelein, IL and Phoenix, Arizona.

a series of articles critical of Wimber and the Vineyard written by a pastor, John Armstrong, who had recently attended a Vineyard conference.¹⁹⁸ Wimber asked Grudem to write a response to counter the allegations of Armstrong. While much of the content of these allegations and the subsequent defense centered on issues of the atonement, the sufficiency of Scripture, and charismatic experience, Grudem's response is a solid defense of Wimber's inaugurated eschatology.¹⁹⁹ In 1993, Dr. Grudem once again wrote a position paper in defense of the Vineyard, this time to refute charges labeled against the Vineyard by several evangelical authors in *Charismatic Chaos*.²⁰⁰ Grudem once again defended Wimber's view of the miraculous gifts, ministry practice, and theology. Grudem wrote, "I think (the authors) exegesis of key Scriptural passages has been uncharacteristically insensitive to context, and they have used Scripture to paint a much more negative view of miracles today than the Bible warrants."²⁰¹ He continues, "... the Vineyard has a new and healthy emphasis on how to pray for the sick—a reexamination of the New Testament teachings on the kingdom of God and the ministry of Jesus and the early church as they relate to healing".²⁰²

Whether they joined Wimber for a season, or became lifelong members of the movement, all these scholars played essential roles in Wimber's innovative theological schema. As expected, by the turn of the century, there was little further innovation beyond what Wimber had already taught. The message had been clarified and defended well, but not greatly expanded until a South African Scholar, Derek Morpew, burst upon

¹⁹⁸ See *The Standard*, October, 1990-July, 1991. See also the discussion in Jackson, *Quest*, 157-59.

¹⁹⁹ See Grudem, *The Vineyard's Response to The Standard Position Paper #3*, (1992).

²⁰⁰ John F. MacArthur, *Charismatic Chaos* (Grand Rapids, MI: Zondervan, 1992).

²⁰¹ Grudem, Position Paper #3, 8.

²⁰² *Ibid.*, 28.

the North American Vineyard landscape.²⁰³ Dr. Morphew (Ph.D., New Testament, University of Cape Town) had come to know about the Vineyard through Wimber's ministry travels to South Africa in the early 1980s. Morphew had become an adherent to Ladd's inaugurated eschatology, and when he met Wimber and heard his articulation of Ladd combined with practical ministry, he understood immediately that this was the robust theological paradigm that he had been seeking to develop. A close friendship with Wimber ensued, and in 1997 Wimber and Bob Fulton asked Morphew to take over leadership of the Vineyard Bible Institute (VBI).²⁰⁴ Morphew began a Vineyard church in Cape Town, South Africa, and began to apply his theological mind to developing teaching materials based on Wimber's theology. Morphew's book *Breakthrough: Discovering the Kingdom* has likely become one of the most read and influential work on Vineyard theology to date, trailing only Wimber's books in influence.²⁰⁵ In addition, Morphew contributed over a dozen monographs in the VBI catalog, ranging from studies on canonical scriptures, to theological studies, theology of social and political ethics, and even an exposition of contemporary Gnosticism.²⁰⁶ The scope and influence of his writing, leadership, and mentoring makes Morphew the most significant expositor of inaugurated eschatology in the Vineyard today.

²⁰³ Dr. Morphew is now the academic director of Vineyard Institute, an international educational organization designed to teach and develop leaders across the Vineyard worldwide. See www.vineyardinstitute.org.

²⁰⁴ Fulton had started the Vineyard Bible Institute out of the Anaheim Vineyard in 1988, with a focus on providing Biblical teaching in a distance education format.

²⁰⁵ Vineyard International Publishing, Cape Town, 1991. *Breakthrough* has sold over 6,500 copies of the monograph, another 1,900 through the study of the same name in the Vineyard Bible Institute program, and hundreds of DVD teaching sets of the same material. Considering the small number of Vineyard churches and members, they are influential numbers.

²⁰⁶ See Morphew, *The Spiritual Spider We: A Study in Ancient and Contemporary Gnosticism* Available in electronic Kindle format from www.amazon.com.

Breakthrough is the most in-depth presentation of Morphey's *oeuvre* to date. In this work, he first discusses the Old Testament conception of the kingdom, which he finds first articulated in the Exodus narrative, and reinforced through the Davidic reign. With Ladd, Morphey argues that two major themes emerge in the First Testament regarding the kingdom: "the Lord is king, and the Lord will become King."²⁰⁷ The first statement is the message of the pre-prophetic writings that record the exodus, the conquest of Canaan, and the Davidic monarchy. The prophetic books and post-exilic writings reflect the promise that at "the day of the Lord," the Lord will *become* king.²⁰⁸ In the Exodus story, the kingdom of God is seen in a powerful conflict with the kingdom of darkness, exemplified through Pharaoh and the gods of Egypt (Ex. 12:12). Morphey states, "The message of the Exodus is of two kingdoms in collision: the power of God against the power of darkness, the power of Yahweh against the power of Egypt. To say, "kingdom of God" is therefore to say something about power, battle, conquest, and victory."²⁰⁹ Thus Morphey has taken the influence of Kallas and Wimber, and pushed the kingdom ideal farther back into the scriptural narrative than even Ladd had.²¹⁰ The liberation of the Hebrews from Pharaoh was not merely a triumph of oppressed peoples over their oppressor, but a spiritual battle between Yahweh, Israel's king, and the gods of Egypt. This picture of the kingdom is representative of Israel's subsequent history; Yahweh is king, and will fight for his people. The conquest of Canaan, and the golden

²⁰⁷ Ladd wrote in *TPOF*, "Although God is now the King, other references speak of the day when God shall become King, and shall rule over his people". 46.

²⁰⁸ *Breakthrough*, 13.

²⁰⁹ *Breakthrough*, 18.

²¹⁰ While the prophetic promise of the Kingdom and the "Day of the Lord" spoken of by the prophets is often discussed in twentieth century eschatology, the model of kingdoms in conflict in the Exodus narrative as Morphey conceives it had received little mention. Ladd considers the Sinai narrative as the beginning of the "kingdom" story. *TPOF*, 48. Kallas has little to say about the kingdoms in conflict in the Old Testament, as his focus is primarily the message of Jesus. However, it is clear that like Wimber and Kallas, Morphey sees much of the biblical narrative in terms of the "conflict" or warfare narrative.

age of David's monarchy reveal this relationship. The Davidic monarchy is a particularly notable image of the reign of God. The wars of David that established the kingdom were wars of Yahweh against the Canaanite gods; the establishment of David, and then Solomon, as the "anointed" ones were symbolic of God's reign over Israel. The reign of Solomon was characterized by kingdom prosperity, *shalom*, and celebration. However, after the divided kingdom, the prophets paint another picture of the kingdom- the nations and kings of the earth still had power, but one day, they too would be subject to Yahweh's reign, and the Lord would become king over all the nations of the earth in the apocalyptic "Day of the Lord" at the culmination of human history.²¹¹

The New Testament, according to Morphew, introduces four tenses in which the kingdom is "coming," as Jesus speaks of a kingdom that *will come, has come, is coming immediately, and will be delayed*.²¹² Of these, first two have received the bulk of focus by modern kingdom studies. However, Morphew argues that by overlooking the last two tenses, or merging their meaning into the first two, much of modern scholarship has fallen into the same trap that confused Jesus' early audience. Matthew 21-25 most clearly teaches that the coming of the kingdom will be *delayed*. The parables of the virgins and the talents reveal a delayed coming, that is, a period of time before the bridegroom or the master returns.²¹³ It is the lack of taking this sense seriously, Morphew argues, that explains the problem of the "delay of the parousia" that has vexed modern kingdom scholarship. These parables make it clear that Jesus himself *knew of and taught the disciples* of a delay between his first and second comings- hence there was no "problem," other than a lack of understanding regarding the *length* of the delay. He argues:

²¹¹ Ibid., 34.

²¹² Ibid., 13, 57-65.

²¹³ Morphew also includes the parable of the nobleman in Luke 19:11-27 to belong to this set.

Because of the texts about the kingdom being imminent and those about the kingdom being present, there are any number of commentators and biblical scholars who are quite convinced that these texts cannot be original to Jesus. A whole “theology of the delay” has developed in some circles, arguing that Jesus and the disciples believed in the imminence of the kingdom, but when time went by and the end did not materialise, the disciples had to find an explanation. This caused them to read back into the teaching of Jesus’ statements about a delay.²¹⁴

In contrast to those in the tradition who would cast doubt on the Dominical authenticity of these parables, Morphew confidently asserts that there is no reason to doubt their authenticity to Jesus, given the multiple attestations (Matthew and Luke) and multiple parables containing the central idea.²¹⁵

In a similar fashion, the “immediately” or “near” sayings have often been conflated into the present tense “has come” or “arrived” statements of the kingdom. Morphew argues that this is a mistake, as the “immediately” texts offer an important nuance that displays the progressive revealing and growth of the kingdom, as in the parables of the seed and the leaven. Furthermore, understanding this nuance removes the concern that Jesus was mistaken regarding the kingdom; rather it adds depth to both the mission of the disciples (Mt. 10:23) and the growth of the kingdom.²¹⁶ All of these facets

²¹⁴ Ibid., 64. While Jeremias’ “sich realisierende Eschatologie” (eschatology in the process of realization) comes close to displaying this concept, and Jeremias certainly understood these parables as teaching a delay of the parousia (see the discussion on Jeremias above) he still struggled with the concept. It is unclear to what degree he thought the later church massaged the oral tradition to “include” these delay parables to account for what they expected to be an immediate or “soon” coming, or if they were authentic to Jesus himself. See Jeremias, *Parables*, 49-51. However, Morphew makes it clear that Jeremias’ understanding is preferable to Dodd or Schweitzer; who, in the case of Dodd virtually ignored the concept of delay, or in the case of Schweitzer, conflated delay with entirely future and apocalyptic. While Ladd did not explicitly make use of “delay” language, he did think that these parables reinforced the message that the Gospels leave the reader “anticipating an imminent event and yet unable to date its coming.” *TPOF*, 328. Ladd placed the emphasis here on the duties of the servants and the ethical demands of the Kingdom, and less on the “delay” of the master’s coming.

²¹⁵ Morphew argues that “The fact is that none of these removals have any textual basis in the ancient manuscripts,” although he does not go into detail in defending this statement. 64

²¹⁶ Ibid., 63. Thus, the growth parables would teach that the essential nature of the Kingdom is present even in the liminal form; in the tiny mustard seed, for example, as the seed takes hold and grows, the true nature of the organism becomes visible in more detail, but the essence was there in the seed.

convey the mysterious nature of the kingdom, which “breaks through, from the future into the present, in successive interventions of God.”²¹⁷

This already/not yet nature of the kingdom is displayed in multiple dimensions; followers of Jesus have become already/not yet *people* (as in I Cor. 5:2-17),²¹⁸ who are new creatures, and yet “groan and are burdened.” Building on Ladd, the idea of only two ages; “this present age” (after the first coming) and “the age to come” (after the final parousia) not only settles matters of eschatology, but also refutes dispensationalism’s distinction between the church and Israel, and deals a death blow to cessationism.²¹⁹ Morphew finds much in the most recent “Third Quest” that reinforces his inaugurated eschatology, but also asserts that missteps in the Quest can be adequately re-addressed from the framework he has proposed.²²⁰ Dr. Morphew now speaks of an “inaugurated, enacted eschatological kingdom of God,” thus putting equal emphasis on the continuing *action* of the kingdom that was inaugurated in the mission of Jesus, and yet is profoundly *eschatological* as it brings the powers of the future kingdom of God into the present history of man. Dr. Morphew continues to write and teach in the Vineyard, and will likely be an influential voice in the continuing development of Vineyard theology.²²¹

²¹⁷ Ibid., 65. Morphew cites Cullmann’s D-Day analogy for a word picture of the mystery. At the same time, Morphew would argue (with Ladd and Wimber) against the *konsequente* school that the Kingdom is established by *both* the work of men and God; that is to say, there *are actions* that men can accomplish that will further the Kingdom- it is not just a work of God, and God only, as early Schweitzer seems to suggest.

²¹⁸ Ibid., 157.

²¹⁹ Ibid., 169 ff.

²²⁰ Morphew finds the most congruence, as to be expected, with Evangelical authors such as Ben Witherington. However, he also highlights scholars like N.T. Wright, James Dunn, John Meier, and Graham Twelftree. 241ff.

²²¹ Morphew’s book *Different but Equal? Going Beyond the Complementarian/Egalitarian Debate* (Cape Town: South Africa, Vineyard International Publishing, 2009) attempts to address the issue of gender role in church leadership by constructing a “Creation based inaugurated equality.” This attempt to resolve the hermeneutical, exegetical, and socio-cultural issues that surround the role of women in ministry debate is one the first major attempts by a Vineyard scholar to resolve a theological problem via the inaugurated, enacted, eschatological framework. Morphew contends that as “the future kingdom transforms this-age gender relationships” we can accept the social context of the biblical passages that display (and even teach)

Conclusion

It is quite evident that the eschatology of the Vineyard movement is a fusion of elements that surfaced in twentieth century theological inquiry, matured in the subsequent paths of investigation, and solidified in the evangelical consensus exemplified by Ladd. John Wimber seized upon Ladd's work when he realized it provided a hearty prototype for the vision of the kingdom of God that he discovered in the Scriptures. After he infused this rich concept into the Vineyard movement, subsequent Vineyard teachers buttressed and refined this vision, which naturally led others to extend the model into the inaugurated, enacted eschatological construct that is both well-formed, and yet maturing. An idiosyncratic eschatology is however, not the only component of the Vineyard's unique theological underpinning; for it is the combination of eschatology and pneumatology that brings the distinctive theological apparatus of the Vineyard movement sharply into focus. Therefore, I will now turn to explicate this crucial subject of the work of the Spirit in Vineyard pneumatology.

patriarchy while at the same time, recognizing that they are not normative for today. However, in the eschaton, since male and female relationships will be transformed, and since according to inaugurated eschatology the "presence of the future," is breaking into this age, we should then look to the *future* to establish our norms, rather than giving the past pride of place. Morphew took a similar, though less fully developed approach in his work on a Christian response to Apartheid, *South Africa and the Powers Behind* available as an E-book.

CHAPTER THREE: The Work of the Spirit in the Vineyard Movement

By 1982, John Wimber had several components of his theological framework in place; he had shed cessationism, begun to eagerly pray for the sick, and had a sturdy foundation of inaugurated eschatology. However, as he gained more experience in praying for the sick, he was faced with the realization that what he *lacked* was a theology of healing. He began to engage other theological traditions in his quest to learn more about healing and other charismatic phenomenon. In other words, while his eschatology constructed from Ladd and Kallas gave him the basic framework he needed, there were numerous gaps that needed to be filled in his *pneumatology*.

As he engaged diverse authors from Pentecostal, Charismatic, Liturgical, and Catholic traditions, it became quite evident that each tradition operated out of an explicit or implicit pneumatology that affected their approach to the *charismata*. As he examined these pneumatologies, he understood that first, a pneumatology for the Vineyard would have to be compatible with his understanding of eschatology, and secondly, that while numerous pneumatological options presented themselves, none of the available options were built “from the ground up” as it were, on the model of inaugurated eschatology he had embraced. Once again, what Wimber needed was a new prototype: a pneumatology that was not merely *compatible* with inaugurated eschatology, but one that strengthened, extended, and exemplified his eschatology.

Wimber’s quest for a pneumatological system came at an opportune time, as the twentieth century had seen a resurgence of pneumatological interest and investigation. The birth of Pentecostalism, while it produced little “systematic” theology at first, had

provided the Church with a vital experience of the Spirit that could not be ignored. When the “Charismatic” movement of the 1960s arose, it produced significant formal theological reflection in diverse Church traditions; Catholic, Reformed, and Wesleyan scholars all began to turn their attention to the previously “neglected” Third Article of the Creed. At the same time, Pentecostal scholarship began to mature, and “homegrown” Pentecostal scholars began to contribute to scholarship from their unique hermeneutical horizons. Predictably, ecumenical dialogue began to flourish, as a virtuous cycle obtained: Pentecostal practitioners challenged the mainstream academy, Pentecostals themselves were encouraged to deeper theological reflection, and both the mainstream and the Pentecostal academy were mutually enriched.

The Pentecostal movement contributed three major issues that those in ecumenical dialogue (and later, John Wimber) were forced to consider. The first issue was the distinctive Pentecostal doctrine of the baptism of the Holy Spirit as an experience *separated from* and *distinct from* conversion. In classical Pentecostal traditions, this would become known as the doctrine of *subsequence*. Secondly, Pentecostals argued that this experience was epistemically and experientially evidenced by speaking in the gifts of tongues; this would become known as the *initial evidence* doctrine. Finally, Pentecostals developed a robust theology of the divine healing of the body (borrowed from their Holiness tradition) *as guaranteed in the Atonement*.¹ These three distinctive doctrines would both confound and attract their interlocutors from Catholic, Reformed, and

¹ That is to say, physical healing is guaranteed in the Atonement in the same degree as justification, reconciliation and sanctification.

Evangelical traditions. Much of the ecumenical dialogue was dominated by discussion of these issues, especially the doctrines of subsequence and initial evidence.²

Thus, Wimber had a great deal of raw material at hand with which to construct his Pneumatology; the salient question thus became *what materials* should he utilize?

This chapter will focus on this question by following a similar course to the chapter on eschatology. First, I shall present an overview of the late-twentieth century “Turn to the Spirit” which brought Pneumatology sharply into focus. From the perspective of formal theological reflection, this stage began with the arrival of the charismatic movement in 1960, built considerable strength in the Catholic church in Vatican II, and drew scholars from numerous Protestant traditions through the 1970s and 1980s.³ Like we discovered in the development of his eschatology, while Wimber was quite aware of these developments in the larger church, his primary ecclesial interlocutors were from the Evangelical, Charismatic, and Pentecostal streams, thus I shall next engage these extant pneumatologies. Once again, it will be obvious that Wimber was both a generous interpreter and a wise borrower, for he selectively harvested from these traditions those shoots which he saw could be grafted into his eschatology. Finally, I will describe this distinct Pneumatology that evolved as Wimber’s understanding and experience grew, and became normative in the Vineyard movement.

² The issue of healing drew less attention, but as we shall see, Wimber was forced to engage with it as he developed his theology of healing.

³ Of course the birth of Pentecostalism in the first decade of the twentieth century brought the *experience* of the Holy Spirit sharply into the church, but as we shall see, there was little formal theological reflection, or ecumenical dialogue, until the arrival of the Charismatic movement. Even though Pentecostal denominations were allowed into the National Association of Evangelicals in 1948, there was little official engagement or sympathetic understanding of Pentecostal theology until the 1970s. Previous to this, what little engagement that did exist amounted to harsh polemical criticisms of Pentecostal practices or popular “faith healers” like Oral Roberts or Kathryn Kuhlman.

1. The Return to the Spirit in Twentieth Century Theology

While Pentecostalism as a movement had existed since the Azusa street revival of 1906, and formal Pentecostal denominations like the Assemblies of God had existed since 1912, Pentecostals were often not welcomed by Evangelical or Protestant churches or recognized as having much to contribute to the academy through the following decades of the twentieth century.⁴ Much of this had to do with the absence of the Pentecostal *experience* within the wider church. With the advent of the charismatic movement in the mainline churches in 1960, however, this began to change. The charismatic movement spread through numerous Protestant denominations, and entered the Catholic Church in America in 1966. Even Vatican II became known as the conference of the Spirit; and the subsequent Catholic academic engagement gave the Pentecostal experience further legitimacy and traction. Protestant scholars began to engage in pneumatological reflection and notable theologians and scholars brought focus on the continuing work of the Spirit to the fore throughout the 1970s. In turn, Pentecostalism itself began to accept and reward formal theological reflection; therefore, conversation partners between the various traditions found each other, and valuable ecumenical dialogue ordered around issues in Pneumatology began to flourish. It is remarkable that in a scant three decades, Pneumatology had gone from a tertiary concern in systematic theology, to a major focus and distinctive place.

⁴ For example, while Pentecostal denominations like the Assemblies of God were founding members of the National Association of Evangelicals in 1942, this inclusion was widely contested by many evangelicals. Pentecostals were viewed with a great deal of suspicion due to their charismatic practices by large numbers of Protestants until the Charismatic movement among traditional or “mainline” emerged in the 1960s.

1.1 The Return in Protestant Theology

On April 3rd, 1960 the Reverend Dennis Bennett, of St. Mark's Episcopal Church in Van Nuys, California, confessed to his congregation that he had recently been baptized in the Holy Spirit, and spoken in tongues.⁵ He then invited all who desired this charismatic gift to come forward for prayer, with many responding. This event is widely considered to be the birth of the charismatic movement in the twentieth century. Before long, prayer groups seeking the charismatic gifts sprung up in many different areas of the United States, in numerous denominations. Unlike the Pentecostals of an earlier generation, those experiencing this renewal did not desire to form new faith traditions or denominations, but rather, they sought to remain in their churches and parishes, continue in the beliefs and practices of their church families, but with the addition of a dynamic, continual charismatic experience of the Holy Spirit. The diverse expression was soon labeled the "charismatic movement" which spread into historical mainline denominations (such as Lutheran, Episcopal, Methodist, etc.) and Evangelical congregations. While the new charismatic movement certainly had much in common with classical American Pentecostalism, there were significant differences as well. First of all, as most charismatics sought to remain in their churches and denominations, they sought to integrate their new experiences with their existing liturgical and sacramental practices. As the new expression drew adherents from the educated clergy and the laity, inevitably theologians were forced to revise their existing models, and incorporate elements of the new experiences that they had previously overlooked. As previously mentioned, while the Pentecostal movement had a decidedly populist, common (and oftentimes, poor, and

⁵ Bennett's account of this experience is chronicled in his *Nine O'Clock in the Morning* (Plainfield, NJ: Logos International, 1970).

uneducated) membership⁶ the charismatics drew members from all classes of society; and thus, significant theological reflection on pneumatology and the role and function of the *charismata* began in earnest.

Predictably, Charismatics differed from their Pentecostal brethren on a number of issues. While the doctrine of the “Second Blessing” or “baptism of the Holy Spirit” had been easily infused within Pentecostalism due to their holiness-Wesleyan roots, charismatics took a fresh look at this Pentecostal distinctive.⁷ For classic Pentecostals, the baptism of the Holy Spirit was *the primary distinctive* that set their experience and beliefs apart from the rest of Christianity. This baptism was a dramatic, initiatory, non-repeatable experience separate from conversion that empowered the believer with the gifts and power of the Holy Spirit. This baptism was confirmed or evidenced by the expression of the charismatic gift of speaking in tongues. Therefore, if one hadn’t spoken in tongues, one couldn’t say that she had received the baptism of the Holy Spirit. Speaking in tongues immediately after the experience of the baptism of the Holy Spirit became known as the “initial evidence” doctrine within Pentecostalism.⁸

Faced with the uncomfortable (and for many, theological untenable) position of “two classes of Christians” (those with the second blessing, and those without) many Charismatics reframed the question by examining the Scriptural texts in light of their particular doctrinal commitments, and found that they could explain this new experience

⁶ Robert Mapes Anderson, *Vision of the Disinherited: The Making of American Pentecostalism* (Oxford: Oxford University Press, 1979).

⁷ Detailed studies on the theological predecessors of Pentecostalism are Donald Dayton, *Theological Roots*, Vinson Synan, *The Holiness-Pentecostal Movement* (Grand Rapids, MI: Eerdmans, 1971), and Walter Hollenweger, *The Pentecostals* trans. by R.A. Wilson (Minneapolis: Augsburg, 1972).

⁸ This theme of Baptism in the Holy Spirit and the initial evidence doctrine would prove to be quite problematic for Wimber. It will be seen that he sided with James Dunn and others against the Pentecostal view.

of empowerment without disparaging those in their churches who had not had the charismatic experiences.

As Dennis Bennett became the de facto leader of the Charismatic movement as well as a leader in the Episcopalian church renewal movements, he was forced to synthesize the new charismatic experience with his Episcopal theology.⁹ He quickly realized that the charismatic experience had deep roots in his own Anglican/Episcopalian tradition but had somehow been lost in history.¹⁰ Bennett became a popular conference speaker and traveled widely among both Episcopal congregations and other churches interested in the renewal. He published several books on the charismatic experience and was widely consulted as the movement spread through the 1960s. As he began to reflect on his experience, he realized that many in his sacramental tradition had significant predispositions against the Pentecostal experience, thus he sought to articulate the new experience in terms that could be embraced by his Episcopalian fellows. Out of this desire Bennett developed a theological position that would be neither truly Pentecostal, nor would it be embraced by the majority of Charismatics in following years. In agreement with classical Pentecostals, Bennett held to a doctrine of subsequence, or a baptism of the Holy Spirit distinct from and separate from conversion:

the first experience of the Christian life, salvation, is the incoming of the Holy Spirit, through Jesus Christ, to give us new life, God's life, eternal life. The second experience is the receiving, or making welcome, of the Holy Spirit, so that Jesus can cause Him to pour out this new life from our spirits, to baptize our souls and bodies...with His refreshing and renewing power.¹¹

⁹ Bennett has widely been credited with launching the Charismatic movement. See his account of this experience in *Nine O'Clock in the Morning*.

¹⁰ To his surprise, Bennett notes the numerous references to the experiential aspect of the Holy Spirit in the *Book of Common Prayer* and the *Doctrine of the Church of England*. See *Nine O'Clock*, 14-15.

¹¹ Dennis Bennett, *The Holy Spirit and You* (Plainfield, NJ: Logos, 1971) 20.

He also contended that the believer actually experienced three baptisms, based on 1 Corinthians 12:13, which he described as the baptism “into Christ” that occurs at conversion, followed by the physical rite of water baptism, and the baptism of the Holy Spirit which enabled the believer to live a life of power.¹² Quite obviously, Bennett was proposing a doctrine of baptism in conflict with his Episcopalian sacramental view; thus while he is widely respected as being an early force in the movement, his influence waned somewhat in his denomination, even as his standing in the Charismatic movement flourished.¹³

On the issue of speaking in tongues, Bennett has more in common with later Charismatics than with the traditional Pentecostal doctrines. He certainly accepted and promoted tongues-speaking, but came short of embracing the Pentecostal initial evidence doctrine.¹⁴ His view softened the Pentecostal claims by offering that while the gift of speaking in tongues was included in the baptism, the actual expression of the gift was up to the individual believer:

You don’t have to speak in tongues to have times of feeling filled by the Holy Spirit, but if you want the free and full outpouring that is the baptism of Holy Spirit, you must expect it to happen as in the Scripture.¹⁵

Departing still further from a Pentecostal view, Bennett wrote that speaking in tongues was “initiated by a simple act of the will, just as speech in any language would be” and occurred primarily as a “private speaking to God and praising God.”¹⁶ This practice of speaking in tongues was primarily internal, for the individual believer’s

¹² Ibid., 34.

¹³ For reviews of Bennett’s influence on the Charismatic movement, H.I. Lederle’s *Treasures Old and New: Interpretations of “Spirit-Baptism” in the Charismatic Renewal Movement* (Peabody, MA: Hendrickson Publishers, 1988) is a classic text; see the discussion of Bennett 73 ff.

¹⁴ For example see his description of his own experience in *Nine O’Clock*, 20ff.

¹⁵ Bennett, *The Holy Spirit and You*, 65.

¹⁶ Both quotes from Bennett, “The Gifts of the Holy Spirit” in *The Charismatic Movement* Ed. by Michael P. Hamilton, (Grand Rapids, MI: Eerdmans Publishing Company, 1975) 18.

edification, and could be distinguished from the “gift of tongues” that is communal, external, and likened to prophecy as it is for the edification of the gathered community of believers.¹⁷

Congregations of the Lutheran church in America also experienced the charismatic renewal. A Lutheran pastor in California, Larry Christensen, became an early champion of the renewal in 1963 while pastoring a church in San Pedro. After experiencing a personal charismatic experience, Christensen became a sought-after conference speaker and recognized leader of the Lutheran Charismatic movement, eventually pastoring a large Lutheran congregation in Minnesota that became a leading church in the renewal. Christensen sought to tie traditional Lutheran theology and praxis with the experiential features of Pentecostal faith.¹⁸ Instead of the classic Pentecostal “two-stage” conception of the baptism; he contended for a “organic view” of Spirit baptism more aligned with his sacramental tradition, that understood the baptism as a significant, but vitally connected element of continued spiritual growth and sanctification that began at the believer’s water baptism.¹⁹

This organic view understands the gift of the Holy Spirit, which is the Spirit himself, as being given to all Christians. To divide Christians into those who ‘only have salvation’ and those who ‘have the Spirit’ is unbiblical. There is no formal ‘second stage’ in the Christian life, *though there will be distinctive experiences.*” Thus, on the one hand, the ‘two-stage’ theological model

¹⁷ Ibid., 19. It is quite fascinating to note that Bennett allows for a third form, *xenolalia*, the speaking of an (unknown to the speaker) recognized human language in the function of missions or evangelism. See “Gifts”, 19-20, for Bennett’s personal account practicing *xenolalia* by speaking in Nepali; and pages 26-30 for examples of speaking in Spanish, French, Chinese, and Japanese. Bennett cites these personal examples as empirical evidence of the legitimacy and significance of tongues-speaking, while he doesn’t distinguish this form as *xenolalia*. This function of tongues was an early claim by classical Pentecostals; see the full discussion below.

¹⁸ Larry Christensen, *The Charismatic Renewal Among Lutherans* (Minneapolis, MN: Lutheran Charismatic Renewal Services, 1976).

¹⁹ Ibid., 37-38; 46-52. Christensen takes great effort to defend the classic Lutheran sacrament of infant baptism, citing both Lutheran tradition and the Fathers in support of the doctrine, 59-62. He therefore cautioned Lutherans in the renewal against rebaptism, which had surfaced as an option in contact with Pentecostals and other Charismatic groups.

(conversion + baptism with the Spirit) is being replaced with the more historic ‘organic’ view.²⁰ (Italics mine)

To his fellow Lutherans who may be cautious of the new experience, Christensen was adamant that much in the Pentecostal experience was integral to the Charismatic Lutheran experience. While “there is no doctrine of speaking in tongues as the ‘initial evidence’ of baptism with the Holy Spirit, nevertheless the experience of tongues, as well as the other spiritual gifts, is expected and is in fact widespread.”²¹ The operation of the gifts in the renewal are expected signs of the “fullness of life in the Spirit”; thus “the charismatic movement cannot be reduced to simply speaking in tongues.”²² In fact, Christensen argues that the notable “sign” of the Charismatic movement should be divine healing, not speaking in tongues:

Would St. Paul...separate the preaching of the gospel from the ministry of healing? Are they not two aspects of the same thing? Preaching is the gospel in *word*, healing is the gospel in *action*, they are both necessary...The charismatic renewal is one of the voices being raised today, urging the church to practice a ministry of healing as a normal aspect of proclaiming the gospel.²³

Thus for Lutheran Charismatics like Christenson, as the pressure of the “Second Blessing” was relieved, so also was the initial evidence doctrine as well- while many charismatics eagerly sought the gift of tongues-speaking, they refused to equate it with “evidence” of the baptism of the Holy Spirit.

In 1981, over one hundred Lutheran leaders and pastors from 12 countries convened in Finland to discuss issues related to the renewal as the International Lutheran Charismatic Theological Consultation. Further meetings included prepared papers,

²⁰ Ibid.,38.

²¹ Ibid.,38.

²² Both quotes from Ibid.,78.

²³ Ibid., 94-95. With Christenson’s connection of word and action, it is little wonder that Wimber would later find him a valuable experiential source as he developed his idea of *word* and *works*.

extended discussion, worship and prayer. In 1983 Larry Christenson was asked to collect and edit the various papers into a monograph detailing the Lutheran view of the renewal.²⁴ The Consultation engaged the issues of baptism of the Holy Spirit in the Lutheran confession, the relationship of the renewal to traditional Lutheran concerns such as *Solus Christus*, *Sola Gratia*, *Sola Fides* and *Sola Scriptura*, the baptism and operation of the *charismata*, and the specific gifts of prophecy, tongues and healing. Writing for the consultation, Christensen argued that for Charismatic Lutherans, in water baptism, the Spirit “unites the believer in Christ” and thus it is not a mere rite. While the baptism of the Holy Spirit is acknowledged by many, “any attempt to systematize the working of the Holy Spirit... will be a helpful approximation at best.” While not in entire agreement with the Pentecostal doctrine, “we will not be far off if we acknowledge that they have accurately perceived the Spirit’s strategy; he is calling believers to receive a personal outpouring of the Holy Spirit.”²⁵

As we have discovered, it was these major issues - the nature of the baptism of Holy Spirit,²⁶ the relation of the *charisms* to the baptism (especially tongues) and the

²⁴ *Welcome Holy Spirit: A Study of Charismatic Renewal in the Church* Larry Christenson, Ed (Minneapolis: Augsburg Publishing, 1987).

²⁵ See the relevant chapters in *Welcome Holy Spirit*. As expected, while the group questioned the Pentecostal initial evidence doctrine, it sought to make room for varied understandings of the baptism. With regard to the operation of the gifts, the document states ‘Charisms can and should be sought,’ as ‘Today, as at the beginning, the Holy Spirit desires to manifest the sovereign power of Christ’s victory over sin and death in an incarnational way through specific and varied gifts given to members of Christ’s body. Spiritual gifts flow from Christ himself, who is *the* gift to the church’ (p 246-47). Christenson was for many years the leader of the International Lutheran Renewal, and stays active in the organization in his retirement from full-time ministry. See <http://www.lutheranrenewal.org/>

²⁶ For example, many Charismatics were uncomfortable with the “Second Blessing” claim of Pentecostals, arguing that for Paul, to be a Christian is to *have* the Spirit, that is, Paul cannot conceive of a Christian as not being indwelt with the Holy Spirit. This argument was made famous by James Dunn, one of the first dialogue partners for Pentecostalism, in his classic *The Baptism of the Holy Spirit*. This work was not only liminal in the discussion; it has proved foundational as subsequent authors on both sides of the debate have been forced to interact with Dunn’s arguments through the following decades. See also Killian McDonell, *Christian Initiation* who contends that the Fathers as well would have thought that a Christian without the Spirit would be an impossible *non sequitur*.

ongoing work of the Spirit in the life of the believer - that provided much of the contention between classical Pentecostals and their Protestant interlocutors. We shall see that when John Wimber began to construct his pneumatology, he also had to consider these issues; in his later teaching ministry he would return to these topics again and again.

1.2 The Return in Catholic Theology

On the eve of Vatican II, Karl Rahner famously counseled the attendees “do not stifle the Spirit.” Several years later, the Catholic Charismatic movement had been birthed at Duquesne University, the impact of which was now affecting the global Catholic Church. Indeed, since Vatican II has become known as “The conference of the Spirit” it would seem that Rahner’s exhortation was well heeded.²⁷ From humble beginnings as a student movement among the laity, the Catholic Charismatic movement became a surprising and vibrant force within Catholicism, touching even the office of the Vatican itself.²⁸ The origins of the movement can be traced to a student prayer group at Duquesne University in Pittsburgh in 1967 which experienced a dramatic charismatic experience of speaking in tongues and ecstatic prophetic speech.²⁹ From Duquesne, the movement spread to the University of Notre Dame and then numerous other Catholic universities and communities. In 1972 Cardinal Suenens participated in a charismatic

²⁷ Vatican II (1962-65) produced a number of pneumatologically oriented texts. See especially “The Dogmatic Constitution On the Church (*Lumen Gentium*) 48”, W.M. Abbot, ed. *The Documents of Vatican II* (New York: Herder and Herder, 1966).

²⁸ On the history of the Catholic Charismatic movement, helpful sources include Patti Gallagher Mansfield, *As By A New Pentecost - The Dramatic Beginnings of The Catholic Charismatic Renewal* (Steubenville, Ohio: Franciscan University Press, 1992); Kevin & Dorothy Ranaghan, *Catholic Pentecostals* (Paramus, N.J.: Paulist Press, 1969).

One of the leading theologians of the movement became Fr. Raniero Cantalamessa, who later became the preacher of the Papal Household at the Vatican since 1980 under Pope John Paul II, Pope Benedict XVI, and Pope Francis. See Fr. Raniero Cantalamessa, *Sober Intoxication of the Spirit* (Cincinnati, OH: Servant Books, 2005).

²⁹ Ranaghan, *Catholic Pentecostals*, 6ff.

renewal service, and thereafter convened a collection of scholars and priests to develop guidelines and theological direction for the growing movement. The product of this investigation, *The Malines Documents*, were published from 1974 to 1986, and covered a commodious range of issues, from the meaning and pastoral guidance of the *charismata*, to the practice of divine healing, ecumenical considerations, and later, the more controversial phenomenon of “being slain in the Spirit.”³⁰ Cardinal Suenens became one of the leading proponents of the renewal, and ably defended the new movement in Rome in the presence of Pope Paul VI.³¹ While there was a considerable range of opinions among Catholic academics over issues surfaced by the renewal, such as the nature of the baptism of the Holy Spirit, what to make of the subsequent “infillings”

of the Spirit (given the Catholic doctrine that the Holy Spirit was given at initiation),³² and the role and function of the *charisms* within the clergy-laity divide, large portions of

³⁰ The Malines Documents have been published in several monographs including Fr. Kilian McDonnell’s *Presence, Power, Praise: Documents on the Charismatic Renewal*. (Collegeville, MN: Liturgical Press, 1980); Cardinal Léon Joseph Suenens, *Ecumenism And Charismatic Renewal: Theological And Pastoral Orientations* (South Bend, IN: Servant Books, 1978)., *Charismatic Renewal and Social Action* (London: The Anchor Press, 1979). *Renewal and the Powers of Darkness, Self-Worship and the Christian Faith*, and *Resting in the Spirit* can be retrieved from www.stucom.nl. “Resting in the Spirit” or “Slain in the Spirit” was a charismatic idiom for a peaceful resting or calmness that overcame a person during intense exposure with The Holy Spirit. More will be detailed on this unusual event in the below discussion on Wimber’s pneumatology, and in the chapter on Phenomenology of ecstatic experience.

³¹ Pope Paul VI declared the renewal to be a legitimate expression within the Catholic Church on Pentecost Sunday 1975, a monumental moment for the supporters of the renewal.

³² This doctrine received considerable attention and wide discussion. Some, like Cardinal Suenens, saw the renewal from a “sacramental” perspective that understood the experience as a “coming to life of the gift of the Spirit received at confirmation”...and therefore a “grace that reactulizes baptism and confirmation.” Some, like John Joy, had difficulty with this language and sought instead to redefine the language of Baptism into a more subdued “infilling” thus preserving the initiatory experiences of the sacraments. See

global Catholicism embraced the renewal. A new eagerness and vitality infused the liturgy and sacramental praxis. This vitality, in turn, brought new expressions and interest to historical practices like divine healing.³³ The topic of religious experience in *itself* came under renewed interest as philosophical theologians sought to understand the nature of the renewal experience.³⁴ As the influence of the Catholic Charismatic movement continued to grow in the twenty-first century, its influence on the return to the Spirit in the twentieth century cannot be underestimated.³⁵ By giving credence to the renewal, and engaging in formal theological reflection on the issues that emerged in the renewal experience, Catholic charismatics (and their supporters)³⁶ enriched not only their own tradition, but also other charismatics, classical Pentecostals, and eventually John Wimber and the Vineyard.

John Joy, "Outpouring", *Antiphon* 9.2 (2005): 141-65. Kilian McDonnell notes a number of phrases that connote the significance of the new experience without threatening the Catholic doctrine of initiation: "release of the Spirit," "renewal of the sacraments of initiation," "a release of power to the witness of the faith," "actualization of gifts already received in potency," "manifestation of baptism whereby the hidden grace given in baptism breaks through into conscious experience," "reviviscence of the sacraments of initiation." He states, "These are all the way of saying that the power of the Holy Spirit given in Christian initiation, but hitherto unexperienced, becomes a matter of personal conscious experience." "Statement" *Worship*: Volume 47, Number 10, 617.

³³ A Catholic Charismatic Priest, Father Francis MacNutt became not only the primary figure in the healing movement in the Catholic Church in America during the 1970s, but he would later become both a trusted source and close friend of John Wimber's. MacNutt began to embrace the prayer for divine healing both within the context of the liturgy and sacraments and in more informal prayer sessions. See MacNutt, *Healing*, 251ff.

³⁴ See Donald Gelpi, S.J. "Discerning the Spirits among Catholic Charismatics" *Dialog* Vol. 41 no.1 (Spring, 1992) 26-34.

³⁵ According to the International Catholic Charismatic Renewal Services (ICCRS), the movement has over 120 million adherents worldwide. www.iccrs.org. The ICCRS is officially sanctioned by the Holy See to foster and oversee the renewal and is greatly supported by Pope Francis.

³⁶ For example, while Fr. Kilian McDonnell was not formally a participant in the Charismatic movement, his theological inquiries lent support to the fledgling movement and assisted in its acceptance by clergy and the Vatican alike.

1.3 The Rise of Pentecostal Scholarship

Given its birth among the primarily uneducated, lower classes, with an emphasis on religious *experience* over formal theological reflection, it is no surprise that it took Pentecostalism some time to develop formal theological resources to reflect on its experience of the Holy Spirit. This is not to say that no formal theological education took place, for Pentecostals were adept at forming colleges, theological schools, and seminaries, especially in the latter half of the twentieth century.³⁷ By the 1970s Pentecostals began a greater theological dialogue with other traditions, especially with Charismatics that were sympathetic to their shared pneumatological experiences. Formal academic societies and academic journals soon followed, which drew a broad range of scholars into dialogue with Pentecostalism.³⁸ It was also in this time that greater numbers of Pentecostal scholars entered the established theological academy, which fostered greater ecumenical dialogue between students and established scholars.

By far the most significant development in the growth of Pentecostal scholarship was the formation of the Society for Pentecostal Studies in 1970. What started as a subgroup focused on academic inquiry within a much larger gathering has blossomed into a dynamic growth engine of scholarship and ecumenical exchange.³⁹ The society has

³⁷ The Assemblies of God, the largest Pentecostal denomination, formed a number of theological schools and seminaries. For example, Bethany University (formally Bethany College, now closed) was founded in 1919 as the first denominational college in San Francisco, California as Glad Tidings Bible Institute. The Church of God (Cleveland TN) established the bible training school in 1918 that became Lee College, now Lee University.

³⁸ Formal academic societies include the Society of Pentecost Studies and their journal *Pneuma* established in 1970; *The Journal of Pentecostal Studies* in 1992 and *The Asian Journal of Pentecostal theology*. As Previously mentioned, James Dunn was a very early dialogue partner, as was Jurgen Moltmann.

³⁹ For an insightful review of the birth and development of the SPS from an influential and founding member, see Vinson Synan, "The Beginnings of the Society for Pentecostal Studies" presented at the 34th annual meeting of the Society in 2005. Retrieved from http://storage.cloversites.com/societyforpentecostalstudies/documents/synan_sps_beginnings.pdf

flourished in part due to its desire for scholarship developed from the Pentecostal paradigm, but also because of its openness to ecumenism evidenced by the election of Roman Catholics and Reformed scholars as society presidents.⁴⁰ In 1979 the society began publishing *Pneuma*, a peer-reviewed journal dedicated to Pentecostal concerns. Early highlights included extensive exchanges with non-Pentecostals like J. Rodman Williams, Gordon Fee, and Peter Hocken.⁴¹ While other Pentecostal journals have been launched in subsequent years, *Pneuma* has the greatest longevity and breadth of scholarship. As we have seen, the twentieth century return of focus to Pneumatology has not been contained merely within Pentecostalism, but the flourishing of Pentecostal scholarship empowered a more robust growth of pneumatology in the global church.

1.4 Ecumenical Dialogue on Pneumatology

As the Charismatic renewal grew and touched more faith traditions, it was inevitable that pneumatological ecumenical dialogue would ensue. Within the framework of the established ecumenical frameworks, pneumatology soon found a place on the agenda of formal organizations like the World Council of Churches (WCC), which eagerly began to engage issues of the Spirit and renewal.⁴² Inter-denominational initiatives like the ongoing Catholic-Pentecostal dialogue blossomed into mutual affirming and encouraging exchanges that created not only robust dialogue, but deep personal friendships among many participants.⁴³ A fascinating element of this

⁴⁰ See Synan, "Beginnings", 16. Past presidents include the late Dr. Ralph Del Colle, and Dr. Peter Hocken, both Catholics, and J. Rodman Williams, a Presbyterian, and non-Pentecostals like Donald Dayton.

⁴¹ For a complete index of all *Pneuma* articles, see <http://www.sps-usa-org/pneuma>.

⁴² An excellent review of the Catholic-Pentecostal dialogue can be found in Walter Hollenweger's *Pentecostalism*, chapter 13 'Catholics and Pentecostals' and chapters 26 and 27 on ecumenism.

⁴³ See Cardinal Suenens, "Ecumenism and Charismatic Renewal" *Malines Document 2* (Ann Arbor, MI: Servant Books, 1978); Kilian McDonnell, *The Charismatic Renewal and Ecumenism* (New York: Paulist

phenomenon is that the turn to the Spirit was seen as an essential life-giving element of ecumenical dialogue that had been less noticed in previous exchanges. Cardinal Suenens wrote in 1973, “We are seeing before our eyes a converging action of the Spirit that permeates the different denominations.”⁴⁴ In the Malines Document “Ecumenism and Charismatic Renewal” Suenens wrote:

The Renewal in the Spirit, as we behold it today, is manifesting itself as a substantially similar event in most of the Christian Churches and denominations. Here we have a spiritual event that promises to bring Christians closer together.⁴⁵

What is to be especially noted here is the idea of the Spirit as a *unifying element*, not a cause or doctrine of dissension, as had often been the case previously.⁴⁶ While ecclesial commitments were not set aside (i.e. *uniformity* in all things was not a desired goal), *unity* in the Spirit was desired and experienced by many in the dialogue.⁴⁷ Fruitful engagement occurred between many ecclesial groups that had ignored or disparaged each other in the past, which had been the case between Catholics and Pentecostals.⁴⁸ A remarkable depth evolved in this dialogue, and touched even dearly-held foundational issues such as the role of Mary in Catholicism, the nature of the Eucharist, the Papal

Press, 1978). As previously mentioned, a worthy example is the late Dr. Ralph Del Colle, a Catholic who was a president of the Society for Pentecostal Studies and became close friends with many Pentecostals like Dr. Amos Yong, Dr. Dale Irvin and Dr. Frank Macchia.

⁴⁴ Cardinal Suenens, *A New Pentecost*, 140.

⁴⁵ Cardinal Suenens, “Ecumenism”, 27.

⁴⁶ McDonnell, *Charismatic Experience*, stated that “the charismatic renewal is the single most potent force for the ecumenical scene today,” 122.

⁴⁷ Hollenweger notes “One can detect in Catholic Pentecostalism a tendency to accept from classical Pentecostals their experience without its doctrinal articulation,” *Pentecostals*, 156.

⁴⁸ See Hollenweger’s discussion of the work and influence of David Du Plessis, a Pentecostal who pioneered much of the Catholic-Pentecostal dialogue, and suffered rejection and endless criticism from many Pentecostals for his involvement with Catholics. *Ibid.*, 165ff. Hollenweger astutely observes the significance of Du Plessis’ involvement which eventually caused the Assemblies of God to revoke his credentials and publicly deride him. Kilian McDonnell, “Improbable Conversations: The International Classical Pentecostal/Roman Catholic Dialogue” *PNEUMA* vol. 17, No 2 (Fall 1995), 163-74 highlights the significant issues the two movements had to overcome due to their mutual distrust and historical experience of persecution and derision at the hand of the other.

structure and the clergy-laity divide, the role of the sacraments, and the baptism of the Holy Spirit.⁴⁹ Given the doctrinal and practical significance of these areas of disagreement between the two parties (such as the nature of conversion, the baptism of the Holy Spirit, the role of clergy and laity, and proselytization), it is quite remarkable that Catholics and Pentecostals were able to dialogue in any degree; that the discussion continued for four quinquennia is truly astonishing.⁵⁰ Ongoing dialogue has led to increased understanding, appreciation for various theological positions, and a more unified common witness in the world.

While classical Pentecostals had not been formally active in the World Council of Churches, in the mid-1970s Reformed scholars began reading and engaging Pentecostal theology. An early, highly critical study by Fredrick Dale Bruner soon gave way to the more constructive pneumatological exchanges of James Dunn and Jurgen Moltmann.

⁴⁹ Hollenweger, *Pentecostals*, 170 ff.

⁵⁰ The issues of baptism in the Spirit will be more fully examined below. Briefly, in the Catholic-Pentecostal dialogue obvious differences were expressed - Catholics tended to see the Spirit given fully in initiation, contra the Pentecostal "second blessing" with tongues being an optional charismatic expression, and not a "sign" of the baptism. The Pentecostal blurring of the clergy-laity distinction also promoted dialogue centered on where the gifts and expression of the Spirit may obtain - was the release and blessing of the gifts the domain of the clergy only, or what are we to make of the promise of Joel 2- that the Spirit would be poured out on "all people" without regards to rank or influence? Perhaps the issue that raised the most tension was that of proselytization, as this raised numerous ancillary issues of ecclesiology, soteriology, initiation, and conversion. Fortunately, much this dialogue has been carefully documented in such works as Veli-Matti Kärkkäinen, *Spiritus ubi vult spirai: Pneumatology in Roman Catholic-Pentecostal Dialogue 1972—1989* (Helsinki: Luther-Agricola Society, 1998). One such report stated "The issue of proselytism arises between Pentecostals and Catholics largely because of a lack of a common understanding of the relationship between the church, on the one hand, and baptism as an expression of living faith, on the other hand" quoted in idem, "Evangelization, Proselytism, and Common Witness: Roman Catholic-Pentecostal Dialogue on Mission, 1990-1997" *International Bulletin of Missionary Research* January, 2001. For reports from the Catholic side of the discussion see Kilian McDonnell "Five Defining Issues: The International Classical Pentecostal/Roman Catholic Dialogue" *PNEUMA* Volume 17, No 2, (Fall 1995) 175-188; Jerry L Sandidge, *Roman Catholic/Pentecostal Dialogue [1977-1982]* 2 vols. , (New York, NY: Peter Lang, 1987); Paul D Lee, *Pneumatological Ecclesiology in The Roman Catholic—Pentecostal Dialogue A Catholic Reading of the Third Quinquennium* (1985-1989) (Rome: Gregorian University Press, 1994); *Final Report (1977-1982)*, reprinted as "Final Report of the International Roman Catholic/Pentecostal Dialogue (1977-1982)," in *PNEUMA* 12 (Fall 1990) 97-115. Much of the early credit on the Pentecostal side is given to David Du Plessis who forged much of the early dialogue with Catholics. His account can be found in *The Spirit Bade Me Go* (Plainfield, NJ: Logos, 1970).

Bruner's 1970 project, *A Theology of the Holy Spirit: The Pentecostal Experience and the New Testament Witness*,⁵¹ sought to prove that "the distinctive doctrine" of Pentecostal theology, the so-called "Baptism of the Holy Spirit" was divergent from the New Testament perspective of faith, grace, and baptism. While Bruner's work can be applauded as one of the first "outside treatments" of Pentecostalism, it suffers greatly due to its overly critical approach, and has itself come under significant critique by diverse scholars.⁵² More constructive and sympathetic was a quite different study also published in 1970 by James Dunn: *Baptism in the Holy Spirit: a Re-examination of the New Testament Teaching on the Gift of the Spirit in relation to Pentecostalism today*.⁵³

As Dunn was suspicious of the Pentecostal doctrines of second blessing and subsequence, his critique is directed towards some aspects of Pentecostal theology; however, he also charges the wider church with missing some of the blessings of the Pentecostal *experience* that is described and expected in the New Testament.⁵⁴ Dunn

⁵¹ Grand Rapids, MI: Eerdmans, 1970.

⁵² For example, Bruner claims that the Pentecostal doctrine of subsequence "threatens to remove Pentecostalism outside the sphere of Christian faith" (p 282) and "As long as speaking in tongues remains the initial evidence and thus the ultimate condition of God's full gift, all of Paul's severe warnings must apply to Pentecostalism: severance from Christ, the following away from grace, and the obligation to keep the whole law" (p 284) - an unnecessarily harsh and strong allegation. James Dunn, in his review of Bruner, echo's the view of many: "His overall assessment of Pentecostalism is much too negative. Their appreciation of spiritual ministries within the body of Christ and of the experience of the Spirit in Christian worship and witness deserves a more positive appraisal. Fuller acquaintance with neo-Pentecostalism would have set his mind at rest on many points." *The Expository Times* vol. 83 no. 4, January, (1972)127. It's interesting to note that in regards to the Pentecostal view of baptism in the Holy Spirit, Dunn and Bruner hold much in common, although Dunn sees much more of value in the Pentecostal experience and tradition. Substantial critiques of Bruner include J. Rodman Williams in his *Renewal Theology*; Roger Stronstad *The Charismatic Theology of St. Luke* (Peabody, MA: Hendrickson Publishers, 1984); H.M. Ervin, *Conversion-Initiation and the Baptism of the Holy Spirit: An Emerging Critique of James D.G. Dunn's Baptism in the Holy Spirit* (Peabody, MA: Hendrickson Publishers, 1984).

⁵³ Philadelphia, The Westminster Press, 1970.

⁵⁴ Because Dunn's view would later prove to be formative for John Wimber, it is worth quoting his thesis "for the writers of the New Testament, the baptism in or gift of the Spirit was part of the event of becoming a Christian, together with the effective presentation of the Gospel, belief in Jesus as Lord, and water-baptism in the name of the Lord Jesus; that it was the chief element in conversion-initiation so that only those who had received the Spirit could be called Christians; that the reception of the Spirit was a very definite and often dramatic experience" *Baptism*, 4.

presses his case against the Pentecostal second blessing by contending that in Acts, “it is only by receiving the Spirit that one becomes a Christian.” However, he also contends against a sacramentalist view that conflates water baptism and reception of the Spirit, for “water-baptism is clearly distinct from and even antithetical to Spirit-baptism, and is best understood as the expression of the faith which receives the Spirit.”⁵⁵ While Dunn is critical of the second blessing doctrine, he nonetheless acknowledges that there is much in the Pentecostal faith experience of the Spirit that the Protestant church should respect.⁵⁶

Perhaps due to the irenic nature of Dunn’s presentation, Pentecostal scholars have warmly, but firmly responded to his argument by defending their views on the baptism of the Holy Spirit and initial evidence.⁵⁷ Pentecostal academics found another charitable dialogue partner in Jurgen Moltmann. Moltmann’s voluminous writing on pneumatology is well known; his immensely valuable 2002 work, *The Spirit of Life* sparked fruitful

⁵⁵ Dunn, *Baptism*, 5. This would be the view that John Wimber would later adopt, and become normative in the Vineyard movement contra the classic Pentecostal position. It is also interesting to note the Dunn also charges “scholastic Protestantism” with subordinating the Spirit to the bible, a theme that Wimber would adopt as well as he developed his “empowered evangelical” schema. Dunn, *Baptism*, 225.

⁵⁶ Dunn hints at this in his conclusion of *Baptism*, but develops this theme in his later writings. Numerous essays in his collection of writings on Pneumatology, *The Christ and the Spirit: Vol. 2 Pneumatology* (Grand Rapids, MI: Eerdmans, 1998) provide examples, but a notable point is made at the conclusion of his essay “Rediscovering the Spirit 2 (1992)” where he writes positively of the Pentecostal experience, and rhetorically asks “Indeed one many even dare to hope that some synthesis of Pentecostal experience with the older traditions will result in a new Christian presence which is both truer to the over-all balance of the New Testament and more suitable and adaptable to our fast changing world.” P 90 Perhaps “third wave” movements like the Vineyard provide such a synthesis.

⁵⁷ In contrast to Bruner’s work which has received little response from Pentecostal academics! See Howard Ervin, *Conversion-Initiation and the Baptism of the Holy Spirit*; Stronstad, *Charismatic Theology*. Dunn notes a number of the Pentecostal responses, and restates his developed argument, in “Baptism in the Holy Spirit: A Response to Pentecostal scholarship on Luke-Acts” in *The Journal of Pentecostal Theology* 3 (1993) 3-27. Frank Macchia both acknowledges the implications of Dunn’s thesis for Pentecostals, and chides Dunn somewhat for being more “Pentecostal” than he realizes (an interesting charge!) in “Salvation and Spirit Baptism: Another look at James Dunn’s Classic” *PNEUMA: The Journal of the Society for Pentecostal Studies* Vol. 24, No 1 (Spring, 2002) 1-6. This engagement will be developed more fully in a later section below.

interchange with scholars from many traditions, including Pentecostals.⁵⁸ While many Pentecostals were encouraged to see a scholar of Moltmann's stature publish a major work on pneumatology, they had concerns as well, and entered into fruitful conversation with Professor Moltmann.⁵⁹ *The Spirit of Life* certainly wasn't Moltmann's first venture into pneumatology, but its impressive breadth is certainly his most expansive treatment. He argues against parochial, limited views of the Spirit contained within theological creeds or traditions, and instead offers the thesis that the Spirit is that all-comprehensive force of love and vitality that holds all of creation, and the Trinity itself together.⁶⁰

This remarkable turn to Pneumatology engaged many more traditions and scholars than noted in this brief overview; but it is enough to show how the rise of Pentecostalism and the growth of the Charismatic movement brought increasing focus to the Holy Spirit in the late twentieth century. This synergy of focus provided many opportunities for scholars and practitioners to reflect on their unique beliefs and practices, what they held in common, and where they differed. Germane to the focus of this study is the pneumatological options present to John Wimber as he began his personal reflection on the work of the Spirit, and it is to these options that we now turn.

⁵⁸ Jürgen Moltmann, *The Spirit of Life: A Universal Affirmation* (London: SCM Press, 1992).

⁵⁹ Excellent exemplars of Pentecostal responses to *The Spirit of Life* can be found in *The Journal of Pentecostal Theology* vol. 2 no 4 (1994), where a good portion of the volume is composed of essays by notable Pentecostal scholars Frank Maccia, Simon Chan, Juan Sepulveda, Mark Stibbe, Japie Lapoorta, and Peter Kuzmic.

⁶⁰ For Moltmann's insights into the Trinitarian functions of the Spirit, consult "The Trinitarian Personhood of the Holy Spirit" in *Advents of the Spirit: An Introduction to the Current Study of Pneumatology* ed. By Bradford Hinze & D. Lyle Dabney (Milwaukee, WI: Marquette University Press, 2001)300-14. Moltmann contends for a vital experience of the Spirit grounded in the community, yet open to new realities in his paper "The Spirit Gives Life: Spirituality and Vitality" from *All Together in One Place: Theological papers from the Brighton Conference on World Evangelization* Ed by Hunter, Harold D. and Peter Hocken (Sheffield, England: Sheffield Academic Press, 1993).

2. Contemporary Protestant Pneumatology

2.1 Evangelical Cessationism

The steady growth of Pentecostalism and the emergence of the Charismatic movement forced the Evangelical church in America to take stock of its view of the Holy Spirit. While the Trinitarian personhood was rarely in question, evangelicals, like the Catholics and Episcopalians before them, were forced to consider the issues of baptism in the Holy Spirit and the role of the gifts in the life of the Church. Recalling that by 1982, John Wimber was striving to understand his growing kingdom theology with a view of the ministry of the Holy Spirit, I shall continue to focus on those evangelical teachers and scholars that were influential in the 1960s and 1970s, as these would have the most influence on Wimber and his associates. As Wimber saw himself as thoroughly Evangelical, and held high esteem for many established Evangelical pastors and theologians, it is important to understand the range of perspectives that he could draw from. The specific issues in mind in this chapter, those of the baptism of the Holy Spirit, the operation of the charismata in the life of the Church especially speaking in tongues and the phenomenon of divine healing, were often addressed by Evangelicals, but as expected, from a variety of perspectives.

For those Evangelicals in the dispensational spectrum, there was little controversy; the gifts had belonged to an earlier dispensation, had their role to establish the ministry of the Apostles and the church, and were thus no longer needed.⁶¹ This

⁶¹ This was the standard dispensationalist position as stated by B.B. Warfield in his *Counterfeit Miracles* and C.I. Scofield in *The Scofield Reference Bible*. For the purposes of this study, *cessationism* will refer to those who believe that the “Charismatic” or miraculous gifts ceased with the death of the Apostles or early church. “Continuationism” will be used as contra cessationism in reference to the operation of the *charismata*; although “continuationist” is a more contemporary reference and not specifically employed by Dunn or Lloyd-Jones for example.

conviction also solved the issue of the baptism of the Holy Spirit; as well as the gifts of tongues and healing. Most Evangelicals held that the baptism of the Holy Spirit was none other than the reception of the Holy Spirit in the believer at conversion; and thus was the inheritance and mark of all who had confessed faith in Jesus.⁶² The reverend Billy Graham is representative of this claim when he stated “in my own study of the Scriptures through the years I have become convinced that there is only one baptism with the Holy Spirit in the life of the believer, and that takes place at the moment of conversion.”⁶³

For the cessationist, however, this claim could be expanded considerably. Not only is the giving of the Spirit a one-time experience at conversion, *Pentecost itself* was a one-time experience for the church! Richard Gaffin contended in 1979:

the baptism with the Holy Spirit at Pentecost is a unique event of epochal significance in the history of redemption. Therefore it is no more capable of being repeated or serving as a model for individual Christian experience than are the death, resurrection and ascension of Christ, with which it is so integrally conjoined as part of a single complex of events.⁶⁴

By placing the experience of Pentecost within the *historia salutis*, and not with the *ordo salutis*, cessationists like Gaffin bracketed the entire renewal experience of the Pentecostals and Charismatics as being decidedly out of bounds in the current age.⁶⁵

⁶² I have been unable to find an evangelical representative of the Pentecostal second blessing doctrine, although some may well have existed. As we shall see, even ardent supporters of the continuing operation of the *Charismata* like Dr. D. Martyn Lloyd-Jones heavily modified the second blessing doctrine.

⁶³ Billy Graham, *The Holy Spirit in The Collected Works of Billy Graham* (New York: Inspirational Press, 1993)367-68. *The Holy Spirit* was originally published in 1978. All following quotations will be from this volume.

⁶⁴ Richard B. Gaffin, *Perspectives on Pentecost: Studies in New Testament Teaching on the Gifts of the Holy Spirit* (Phillipsburg, NJ: Presbyterian and Reformed Publishing Company, 1979)22.

⁶⁵ Gaffin, *Pentecost*22ff.

Pentecost is the precise act of the establishment of the church as the people of God; thus there is no need for it to be repeated.⁶⁶

Put differently, since this process required the powerful work of the Spirit, once the church *was established* and the ministry and authority of the Apostles *was confirmed*, there was no further need of the “dispensational, once-for-all” Pentecost experience.⁶⁷

Gaffin here is restating much of the argument in Benjamin B. Warfield’s *Counterfeit Miracles*, who developed the extensive argument that the miraculous acts of the Spirit in Acts were primarily to “authenticate the Apostles as the authoritative founders of the church” and as such, “the extraordinary gifts belonged to the extraordinary office and showed themselves only in connection with its activities.”⁶⁸ Warfield’s argumentation had become the standard decree against the continuing experience of the charismata in the church, and by the later twentieth century had become nearly monolithically established in Evangelical seminaries, bible schools, and pulpits.⁶⁹ Warfield also popularized the so-called “cluster theory” of biblical miracles that proposed that miracles

⁶⁶ Ibid., 21.

⁶⁷ Ibid., 25.

⁶⁸ B.B. Warfield, *Counterfeit Miracles* (New York: Charles Scribner and Sons, 1918, 1972) 23 hereafter *CM*. Warfield held that in the post-Apostolic age, the reported occurrence of miracles went from virtually non-existent to quite ubiquitous by the eighth and ninth centuries. (10) For Warfield, this increase in abundance in the apocryphal works were proof of their inauthenticity and the misuse of the miraculous to authenticate the Papal structure of the apostate Catholic Church; he calls these Apocryphal writings the ancient equivalent of Swift’s *Gulliver’s Travels*. Since the popularization of Warfield’s work, and the subsequent adoption of the Scofield Reference Bible in Evangelicalism, the growth of cessationist literature was immense preceding Gaffin’s work. Gaffin restates this argumentation in his selections in *Are the Miraculous Gifts for Today? Four Views* ed. by Wayne Grudem (Grand Rapids, MI: Zondervan, 1996) especially his essay “A Cessationist View” where he restates this claim that the experience of Pentecost belongs to the *historia salutis* and thus is non-repeatable, 31. Perhaps the best review of this doctrine from a Pentecostal perspective is Jon Ruthven’s *On the Cessation of the Charismata: The Protestant Polemic on Post-Biblical Miracles* (Tulsa, OK: Word and Spirit Press, 1993). See Ruthven’s extended discussion on the Calvinist and Scottish Common Sense Philosophy as influences on Warfield.

⁶⁹ Ruthven also collated an exhaustive list of cessationist monographs and articles which is extremely helpful for students of this doctrine. See for example *Cessation* 5n14 where he notes that the vast majority of Reformed Systematic theologies by Berkhof, Buswell, Chafer, Carl Henry, Hodge and Strong all support Warfield’s position. Similarly helpful is Jack Deere’s *Surprised by the Power of the Spirit* (Grand Rapids, MI: Zondervan, 1993) in which Deere traces his journey from a cessationist Dallas Theological Seminary professor to a staff position on John Wimber’s Anaheim Vineyard.

were generally found in four different periods in salvation history: the Exodus pericope, the ministry of Elijah and Elisha, the Exile, and the ministry of Christ and the Apostles.⁷⁰

Evangelical cessationists of the 1970s were then forced into the difficult situation of accounting for not only the growth of Pentecostalism and the Charismatic movement, but also, the accompanying signs and wonders that both movements claimed experience of. In a sense, Warfield and the old Princeton theologians in his mold had a far easier task, for Pentecostalism was not widely spread, and its nascent growth was generally limited to the less educated and lower classes. With the spread of the Charismatic renewal in the Catholic and established churches, even among the educated and scholarly, mere *ad hominem* attacks would not do. Gaffin attempts to draw a line between the so-called “word gifts” of tongues and prophecy, which have unequivocally ceased, and “healing gifts” which may continue as they do not raise issues of revelation and the sufficiency of scripture.⁷¹ The famed evangelist Billy Graham posits an interesting suggestion:

Several theologians to whom I have talked recently, both in Europe and America, hold the view that the Holy Spirit is gradually being withdrawn from the world as we enter what may be the climatic moments of the end of the present age⁷²

Graham wants to argue from a dispensationalist perspective, that the miraculous gifts, if they *are still operative*, will gradually become rarer. Graham also seeks to

⁷⁰ See Warfield, “Miracle” in *Dictionary of the Bible* Ed. J.D. Davis (Old Tappan, NJ: Revell, 1955, 1972) 482. This claim is repeated in Gaffin’s rejoinder to Robert Saucy in Grudem’s *Miraculous Gifts* where he softens Warfield’s claim, and yet still contends that miraculous phenomenon accompanies “epochal” revelation and “revelation clusters about and is copiously given in connection with the climatic and decisive events of redemptive history” 150. John MacArthur argues this as well in *Charismatic Chaos* (Grand Rapids, MI: Zondervan, 1992) 112-14.

⁷¹ Gaffin, *Pentecost*, 113. Graham attempts a similar distinction between “sign gifts” and “ordinary gifts.” *The Holy Spirit*, 472ff.

⁷² Graham, *The Holy Spirit*, 337. This is likely stemming from Graham’s Dispensationalist reading of II Thess. 2:7 which speaks of the Holy Spirit restraining the power of evil.

somewhat “redefine” the operation of some of the gifts. For example, the gift of prophecy is really the process of illumination that allows evangelists and preachers to properly exegete and present the Gospel. Foretelling the future “no longer exists” nor is it necessary, for, due to the completeness of the Scriptural canon, “God no longer directly reveals new truths.”⁷³ He continues:

It is the work of the Holy spirit to illumine the minds of those called to the prophetic office so they understand the word of God and apply it with a depth impossible to those who do not have the gift of prophecy...the New Testament prophets had ministries more like that of Evangelists. They proclaimed the word of God and called upon people to repent of their sins...⁷⁴

The eminent scholar John R.W. Stott argued against the Pentecostal “second blessing”:

The baptism of the Spirit is identical with the ‘gift’ of the Spirit, that is one of the *distinctive* blessings of the new covenant, and, because it is an *initial* blessing, is also a universal blessing for all members of the covenant. It is part and partial of belonging to the new age.⁷⁵

But Stott takes a more conciliatory tone towards the operation of the gifts of the Spirit:

What then should be our response to miraculous claims today? It should neither be a stubborn incredulity (‘but miracles don’t happen today’) nor an uncritical gullibility (‘of course! Miracles happen all the time!’), but rather a spirit of open-minded inquiry: “I don’t expect miracles as commonplace today, because the special revelation they were given to authenticate is complete; but of course, God is sovereign and God is free, and there may well be particular situations in which he pleases to perform them.”⁷⁶

Stott also contends for a “richer” experience of the Spirit and concludes his study by encouraging believers to “seek ever more of the Holy Spirit’s fullness, by repentance,

⁷³ Ibid., 451.

⁷⁴ Ibid., 452-53.

⁷⁵ John R.W. Stott, *Baptism and Fullness: The Work of the Holy Spirit Today* (Downers Grove, IL: Intervarsity Press, 1964, 1978) 43. It is fascinating to notice that Stott argues for a hermeneutical position that preferences the “didactic” passages of scripture over the “descriptive” (15), thus cautioning against the use of Acts in the establishment of doctrine. This move is not unusual among cessationists; Gaffin also makes a similar claim in “A Cessationist View” in Grudem’s *Miraculous Gifts*, 31.

⁷⁶ Stott, *Baptism*, 98-99.

faith, and obedience, and also to keep sowing to the Spirit so that his fruit may grow and ripen in our character.”⁷⁷ Thus Stott seems to offer a “soft cessationism” that is not nearly as restrictive as Gaffin’s, but nonetheless does not see the operation of the *charismata* as normative in the church today. Significantly, the influence of the charismatic renewal movement caused Evangelicals to reconsider their own lack of a robust experiential faith, and recognize this lacuna in many Evangelical churches.⁷⁸

Quite positively, numerous Evangelical scholars encouraged and exhorted Christians to pursue the “fruit of the Spirit,”⁷⁹ viewed the work of the Spirit in the life of the individual Christian as crucial,⁸⁰ saw the Spirit as being active in the world,⁸¹ and understood the presence of the Spirit to be eschatological in character,⁸² and yet were also cautious towards the more dramatic Pentecostal and Charismatic *experiences, vis-a-vis* claims of divine healing, prophecy, or the ecstatic speaking in tongues. It is no exaggeration however, to claim that for a vast majority of Evangelical scholars in the late twentieth century, Pneumatology did not occupy a central place.⁸³

⁷⁷ Ibid., 118. Stott does allow for some occurrences of divine healing, but is skeptical of popular “healing ministries” that, unfortunately, so often dominated the discussion. Like Wimber later, Stott did not see a “healing model” that did not seem bizarre or overtly emotional and devoid of Biblical instruction.

⁷⁸ Stott forcibly argued for a more experiential faith that evidenced the “fullness” of the Holy Spirit in the life of a Christian, even as he contended against the Pentecostal “second blessing” doctrine. Graham as well pushed the point that “The Spirit-filled life is not abnormal; it is the normal Christian life. Therefore, to be filled with the Spirit... is intended for all, needed by all, and available to all,” 416. We will see even more forceful pleas, and stronger critiques of the paucity of the “Spirit-filled life” in Evangelicalism from James Dunn and D. Martyn Lloyd-Jones below.

⁷⁹ Galatians 5:22-23. Graham dedicates 36 pages to his discussion of the fruit of the Spirit. *The Holy Spirit* 495-531.

⁸⁰ Romans 8:15-16, 26ff.

⁸¹ John 16.

⁸² Graham states, “The Spirit therefore witnesses in our hearts, convincing us of the truth of God’s presence and assurance” 384. The eschatological presence of the Spirit as the “down payment” or “seal” of the Christian is found in Ephesians 1:14, 2 Cor. 1:21, 2 Cor. 5:5.

⁸³ As previously noted, many of the systematic theologies available to Evangelicals in the 1970s were written from a Dispensationalist or Reformed cessationist perspective. Even among non-dispensationalists,

2.2 Evangelical Continuationism

Despite this dearth of emphasis on the work of the Holy Spirit in Evangelical thought, there were several scholars that did eagerly embrace the principles of the Pentecostal and Charismatic renewal. I noted earlier the influence of James Dunn's dialogue with Pentecostalism; his *Baptism in the Holy Spirit* served as a theological introduction to the claims of Pentecostalism for many evangelicals. Dunn's treatment was much more than a critical polemic on Pentecostal doctrine; for Dunn also charged:

In scholastic Protestantism the Spirit became in effect subordinate to the Bible...Protestants fastened on to the objectivity of the Bible. Though the Spirit was regarded as the principal participant in the work of salvation, he was still hardly experienced apart from the Bible.⁸⁴

In the following paragraph Dunn continues:

It is a sad commentary on the poverty of our own immediate experience of the Spirit that when we come across language in which the NT writers refer directly

Pneumatology was an afterthought. In Millard Erickson's *Systematic Theology* (1983) scarce pages are devoted to the work of the Spirit. This text was in wide use at Fuller Seminary in the 1980s during and after Wimber taught the MC 510 course with Dr. Peter Wagner. Erickson's 3 volume collection of essays, *Readings in Christian Theology* (Grand Rapids, MI: Baker Books, 1973) have not a single essay dedicated to the work of the Spirit in over 1400 pages of text. Augustus Strong's *Systematic Theology* devotes two pages to the work of the Spirit as distinguished from the work of Christ. (Old Tappan, NJ: Revell, 1960, 21st printing). While the Spirit was the topic of devotional or lay-level evangelical books, such as Graham's, very few academic or scholarly works were produced by Evangelicals in this era. This lack of focus is acknowledged by many contributors to the collection of essays in *Who's Afraid of the Holy Spirit: An Investigation into the Ministry and Spirit of God Today* ed. By Daniel B. Wallace and M. James Sawyer (Dallas, TX: Biblical Studies Press, 2005), but especially in Dan Wallace's essay "The Uneasy Conscience of a Non-Charismatic Evangelical" where he admits the possibility of "bibliolatry" in his tradition (dispensationalism) that places cognitive knowledge of the Scriptures over and against experiential knowledge of the Spirit. In 1993 the President of Dallas Theological Seminary, Chuck Swindoll, created a minor stir in Evangelicalism by publishing his *Flying Closer to the Flame: A Passion for the Holy Spirit* (Dallas, TX: Word Books, 1993) that admitted his personal lack of appreciation for the Spirit's work, and encouraged Christians of all persuasions to more actively seek the influence of the Spirit in their lives. While Swindoll remained a cessationist, he strongly sought to make more space for cessationists to experience the Holy Spirit.

⁸⁴ Dunn, *Baptism*, 225.

to the gift of the Spirit and to their experience of it, either we automatically refer it to the sacraments and can only give it meaning when we do so (I Cor. 6:11; 12:13) or else we discount the experience described as too subjective and mystical in favor of a faith which is essentially an affirmation of biblical propositions, or else we in effect psychologize the Spirit out of existence.⁸⁵

In subsequent articles and monographs, Dunn developed many of these themes he hinted at in *Baptism*; in many ways he became even more emphatic that a Christianity that lacked or neglected a dramatic, evidential presence of the Holy Spirit had deviated from the model of the New Testament church.⁸⁶

Perhaps the most notable advocate of the Charismatic renewal experience was Dr. Martyn Lloyd-Jones, who wrote his *Joy Unspeakable* to contend not only for a powerful, vibrant baptism of the Holy Spirit; but to strongly urge believers to “seek earnestly...the greater gifts” (I Cor 12:31). Dr. Lloyd-Jones held a more Pentecostal view of baptism, as he stated a central principle of “all I am trying to establish is this – that you can be regenerate without being baptized with the Holy Spirit.”⁸⁷ His concern was that in conflating the two experiences, baptism often becomes both non-experiential and unconscious, which is a very different experience of the book of Acts. The effect of the baptism of the Spirit is empowerment for service:

⁸⁵ Ibid., 225-26. Dunn continued to follow through on these insights in later works that gave even greater emphasis on the role of the Spirit in the life of the believer. While not minimizing the differences between classic Pentecostalism and Dunn’s account, Frank Macchia credits *Baptism in the Holy Spirit* for being “more Pentecostal” than Dunn even realized. See Macchia, “Salvation and Spirit Baptism: Another Look at James Dunn’s Classic” *PNEUMA* Vol. 24, No.1 (Spring, 2002) 2.

⁸⁶ These claims are much in evident in Dunn’s monumental *Jesus and the Spirit: A Study of the Religious and Charismatic Experiences of Jesus and the First Christians as Reflected in the New Testament* (Philadelphia: Westminster Press, 1975), a work that was highly influential for John Wimber; and in the collection of essays in volume II of *The Christ and the Spirit*.

⁸⁷ D. Martyn Lloyd-Jones, *Joy Unspeakable* (Wheaton, IL: Harold Shaw Publishers, 1984) 33. Subsequent citations will be from the combined volume *The Baptism and Gifts of the Spirit* Ed. by Christopher Catherwood (Grand Rapids, MI: Baker Books, 1996) which combines *Joy Unspeakable* and *The Sovereign Spirit*. The earlier works were collected sermons by Lloyd-Jones on topics related to the Holy Spirit and preached between 1964 and 1965. While Wimber was certainly familiar with *Joy Unspeakable*, as he cites is several times in *Power Healing*, I have been unable to ascertain whether he was familiar with Lloyd-Jones preaching before the 1984 publication of the book.

And so we are trying to show that the central, main object of the baptism with Holy Spirit is to enable us with the power to be witnesses to the Lord Jesus Christ, to his person, and to his work.⁸⁸

The exercise of the gifts accompanies the baptism for “we need some supernatural authentication of our message.”⁸⁹ However, he equally cautions against positions like the Pentecostal “initial evidence” for:

It seems to me that the teaching of the Scripture itself, plus the evidence of the history of the church, establishes the fact that the baptism with the Spirit *is not always accompanied* by particular gifts... There are people today, as there have been now for a number of years, who say that the baptism with the Spirit is always accompanied by certain particular gifts. It seems to me that the answer of the Scripture is that that is not the case, that you may have a baptism with the Spirit, and a mighty baptism with the Spirit at that, with none of the gifts of tongues, miracles, or various other gifts.⁹⁰ (Italics mine)

Lloyd-Jones continued to advocate for a deeper experience with the Spirit, and the operation of the gifts within the church through much of his preaching and ministry, even as he challenged some firmly-held doctrines of classic Pentecostalism.⁹¹

While there is little doubt that more exemplars of evangelical continuationists could be referenced (especially among Protestant evangelical churches impacted by the Charismatic renewal) these examples serve to illustrate that before Wimber, Evangelicalism was not monolithically dispensationalist and cessationist. There was

⁸⁸ Lloyd-Jones, *Baptism and Gifts*, 144-45.

⁸⁹ Ibid., 152. It is quite striking that this sermon from 1965 foreshadows Wimber’s later emphasis on power evangelism.

⁹⁰ Ibid., 180. While Lloyd-Jones certainly made room for the experience of divine healing, he did not offer a “model” of how this should be done.

⁹¹ There seems to be some inconsistencies and paradoxes in Lloyd-Jones’ teaching, which may be a factor of his changing views, or related to the nature of his two main works on the subject being essentially collected works of sermons completed at a much later period of time. There is also some question as to what degree Lloyd-Jones actually *practiced or enabled* the gifts within the corporate life of his church. In an extremely well-researched and enlightening two-volume biography of Lloyd-Jones, *David Martyn Lloyd-Jones: The Fight of Faith 1939-1981* (Edinburgh: Banner of Truth Trust, 1990), Iain Murray questions to what degree Lloyd-Jones actually taught or empowered his congregation to practice the gifts.

certainly a range of perspectives, from hard cessationists like Gaffin, to those who were more open to the gifts like Lloyd-Jones, and many like Graham and Stott who could be placed somewhere in the median.⁹² Like those in the Charismatic renewal, however, most Evangelical continuationists questioned and rejected several fundamental distinctives of Pentecostal theology even as they pursued a more dramatic and evidential experience of the Spirit. As John Wimber would later come to many of these same conclusions, it is critical to have a firm understanding of the Pentecostal doctrines Wimber would contend against and ultimately discard.

⁹² Of course classifications like these beg the questions as to what constitutes an evangelical or charismatic, etc. Positively there were some Evangelical churches and denominations that experienced the charismatic renewal; there were certainly many charismatics who were evangelical. While precise classifications are elusive, the present study is primarily concerned with those Evangelical leaders that were formative to Wimber's pneumatological development. At best, one could cautiously state that those evangelicals who enjoyed and pursued the *charismata* were likely *charismatics*.

2.3 Pentecostal Restorationist Pneumatology

When considering the association of pneumatology and eschatology in classical Pentecostalism, it is vital to keep in mind that its Wesleyan-holiness roots had a vibrant understanding of a baptism in the Holy Spirit. Pentecostals certainly did not “invent” their distinctive doctrine, but they expanded the idea far beyond previous conceptions.⁹³ In the holiness tradition, the baptism of the Holy Spirit began to supersede the language of “entire sanctification” in the late nineteenth century. In some cases the baptism was an instantaneous transformation, as in the work of Phoebe Palmer; others held the baptism to be a one-time experience that eventually culminated in a holy life.⁹⁴ Some held that the baptism was the *sign* of “entire sanctification” and still others understood it as an empowerment for service.⁹⁵ Even tongues was not unknown in the tradition; thus when early Pentecostals experienced tongues They felt they were strongly within both the Acts church model, and their own tradition.⁹⁶

⁹³ William Faupel has an excellent discussion of Perfectionist-Holiness roots of Pentecostalism in his *Everlasting Gospel* 60 ff. Other notable studies include Vinson Synan, *The Holiness-Pentecostal Movement in the United States* and Robert Mapes Anderson, *Vision of the Disinherited*.

⁹⁴ Faupel speaks of a “paradigm shift” which took place in the mid-nineteenth century regarding this change of language. Palmer herself is a superb example of the change to the “baptism of the Holy Spirit” locution. See Faupel, 80ff. Dayton notes “The Turn to Pentecostal Rhetoric” in his *Theological Roots* 71-80. According to Dayton, a significant move in this transition in language was the publication of Asa Mahan’s *The Baptism of the Holy Ghost* in 1870. Marsden also makes note of this change in *Fundamentalism and American Culture* 74-75.

⁹⁵ Many of these divisions were evident in the various revivalist-holiness inheritors of Wesley- the followers of Oberlin, Fletcher, Keswick, Palmer, and Asa Mahan. Dayton’s excellent discussion in *Theological Roots* provides a stellar overview of the various positions: sometimes overlapping, sometimes self-contradictory, often not consistent with Wesley’s own accounts. Dayton overviews many of these competing positions in chapter III, “The American Revival of Christian Perfection” in *Theological Roots* 63-80. Dayton also illustrates the shift in emphasis from “holiness” to “power” language in the conception of Spirit baptism, 93ff.

⁹⁶ Numerous accounts of tongue-speaking exist in revivalism and the holiness tradition, for example see the discussion in McGee, *Initial Evidence: Historical and Biblical Perspectives on the Pentecostal Doctrine of Spirit Baptism* (Peabody, MA: Hendrickson, 1991) 35-38; Paul G. Chappell, “Tongues as the Initial Evidence of Baptism in the Holy Spirit: A Pentecostal Perspective”, *Criswell Theological Review* 4/1, (Fall 2006) 41-54.

In many ways, Pentecostals took existing theological and experiential datum and applied them to new conclusions: the baptism in the Holy Spirit, and the accompanying signs, were irrefutable evidence that they were living in the last days before the triumphant return of Christ. They often spoke of their experience as a *restoration* of a faith that had been lost through the centuries due to apostasy, complacency, or human arrogance.⁹⁷ Quite germane to this conclusion was the idea that other forms of Christianity had left the apostolic faith, and thus the resurgence of the signs, especially tongues, functioned as a warning to these apostate groups.⁹⁸ For most early Pentecostals the baptism became one of the “four-fold” or “five-fold” cardinal doctrines.⁹⁹ A full engagement with the deep breadth of Pentecostal pneumatology would be impossible in a short digression; thus I will focus on three major themes that would be taken up by John Wimber as he developed his pneumatology: the nature of Spirit baptism, the initial evidence doctrine, and the theology of the gift of healing.

⁹⁷ For the purposes of this paper, I shall refer to this classical Pentecostal conception of a “end times restoration of the gifts” as a restorationist pneumatology. The Pentecostal “latter days” eschatology was discussed in chapter 2. The later day restorationist theme was so dominant in early Pentecostalism that both a major publication from the earliest days of the movement *The Latter Day Evangel*, and a work contemporaneous to John Wimber, Vinson Synan’s *In the Latter Days: The Outpouring of the Holy Spirit in the Twentieth Century* (Ann Arbor, MI: Servant

Books, 1984) both use the Latter Days meme. Countless examples of the terminology could be cited.

⁹⁸ This idea came from Paul’s admonition in I Corinthians that the gifts were a sign to unbelievers; Pentecostals connected their experience with the first Pentecost that spoke of judgment as well, as in Acts 2:40. Similarly, Pentecostals saw in the “coming judgment” themes in the preaching of John the Baptist a parallel with their own experience.

⁹⁹ The holiness four-fold pattern was salvation, healing, holiness, and the second coming of Christ. The four fold pattern in Pentecostalism would later be made famous in Sister Aimee Semple McPherson’s phraseology, “Jesus is our Savior, Baptizer, Healer, and soon coming King”. The five-fold pattern of the holiness-influenced Pentecostals added Jesus as ‘Sanctifier’ to the four. See Allan Anderson, “Pentecostal Approaches to Faith and Healing” *International Review of Mission* Vol. XCI No. 363, 523-534. In the following years of Pentecostal history, numerous “four-fold” and “five-fold” patterns emerged. At his Bethel Bible Church in Topeka, Charles Parham instituted a five-fold gospel of new birth, second blessing sanctification, the baptism of the Holy Spirit evidenced by tongues, divine healing guaranteed in the atonement, and the rapture of the church.

Early Pentecostals were faced with much the same conundrum as their holiness forbearers; that is, their Scripture methodology taught them that the baptism was a second work of grace subsequent to conversion, but what advantage does this bring in the life of the Christian? In the holiness movement, the “advantage” of Spirit baptism was obvious; it made possible either the movement towards holiness or Christian perfection itself. In Pentecostalism, the concept burgeoned into the concept of *empowerment for service*. This conception of Spirit baptism has become the dominant motif of Pentecostalism; a self-identifier shared by Pentecostals worldwide. Frank Macchia states that Spirit baptism has imprinted itself as the “crown jewel” of doctrines on the Pentecostal psyche; thus it is a concept worthy of being defended and even expanded, in the face of criticism and neglect.¹⁰⁰

In perhaps the most robust defense of the Pentecostal doctrine, Howard Ervin directly challenged James Dunn’s critique. Ervin clarifies some misconceptions about the doctrine of Spirit baptism, and offers a strong rebuttal of Dunn’s “conversion-initiation hypothesis” which stated that the baptism in the Holy Spirit is *always* initiatory, and although it may yield empowerment for service, the baptism itself cannot be separated from the complex of conversion-initiation.¹⁰¹ In response, Ervin charges that much of Dunn’s exegesis reflects his *a priori* concerns, thus many of the main planks in his structure are mere conjecture or arguments from silence.¹⁰² He postulates that in the New Testament, the “gift” of the Spirit is always a distinct event separate from conversion, and

¹⁰⁰ See Macchia, *Baptized in the Spirit: A Global Pentecostal Theology* (Grand Rapids, MI: Zondervan, 2006) 20. See Macchia’s discussion on the centrality of Spirit baptism in classical Pentecostalism, and the waning of this influence among Pentecostal scholars in the last decades. Despite this declining lack of influence in the academy, Macchia contends that among Pentecostal pastors and laity the doctrine still holds a central place. pp 20-60.

¹⁰¹ Howard M. Ervin, *Conversion-Initiation*, 12.

¹⁰² Ervin repeats this claim throughout, but most forcibly in his conclusion, 161-63.

explicitly *for empowerment*. Ervin admirably clarifies the position he defends in the question of whether Luke considers the Ephesian “disciples” in Acts 19 to be “Christians” proper (as the Pentecostal position would affirm) or whether he thought of them as “sub-Christians” who were disciples of John and Jesus that had not heard a completed presentation of the Gospel (as Dunn would suggest):¹⁰³

No responsible Pentecostal theologian would argue *simpliciter* that they were Christians who had not received the Holy Spirit. Implicit in the Pentecostal position is the understanding that, if they were Christians, then they had experienced the regenerating work of the Holy Spirit through repentance and faith but had not been baptized in the Spirit for power-in-mission.¹⁰⁴

The distinction Ervin makes is crucially the mature Pentecostal position, for it attempts to evade the “two classes of Christians” charge by agreeing that *all believers* did indeed “possess” the Spirit, (thus blunting Dunn’s contention that to be a Christian is to possess the Spirit) but still pushing for something greater, *empowerment*, given *in the* Pentecostal experience.¹⁰⁵ Ervin charges that even conversion-initiation proposals like Dunn’s that are more conciliatory towards the Pentecostal experience have “consistently ignored the clear charismatic dimension of Spirit-baptism that distinguishes ‘the gift of the Holy Spirit’ from conversion-initiation.”¹⁰⁶

¹⁰³ As Paul both *baptizes* them in water, and then lays hands on them for the reception of the Spirit, Dunn contends that the exact point that Luke makes is that Paul *did not consider them to be true Christians*. “The twelve Ephesians are therefore further examples of men who were not far short of Christianity, but were not yet Christians because they lacked the vital factor- the Holy Spirit.” Dunn, *Baptism*, 88-89.

¹⁰⁴ Ervin, *Conversion-Initiation*, 55.

¹⁰⁵ Frank Macchia has made a more forceful recognition of the seriousness of this issue. He chides Pentecostals that they “need to face the elitism and exegetical problems implied in saying that large segments of the church have not received the Spirit as have the churches depicted in the Book of Acts.” Macchia also concedes that the conversion-initiation is a “difficult issue” with numerous ambiguities, and thus is not easily resolved by either Dunn’s or classical Pentecostal approaches. Macchia, “Salvation and Spirit Baptism” 4-5.

¹⁰⁶ Ervin, *Conversion-Initiation*, 70.

Harold Hunter offered a similar defense of the classical Pentecostal position in his *Spirit-Baptism: A Pentecostal Alternative*.¹⁰⁷ Hunter concedes that there has been a great deal of ambiguity and confusion in classical Pentecostalism in defining exactly what of the Spirit is received at conversion. Some groups influenced by the Keswick tradition (ex. Assemblies of God) come closest to the Evangelical/Reformed position; yet the common element among all strains of Pentecostals is the belief that “Spirit-baptism is to be understood as a work of the Spirit which is distinct from and (usually) subsequent to his work of regeneration, adoption, and justification.”¹⁰⁸ Furthermore, an obvious and strong case can be made that nearly all Protestant Christians understand the Spirit to work throughout the *ordo salutis*; that is to say, that the entire process of justification, regeneration, and sanctification have distinct and notable works of the Spirit.¹⁰⁹ Hence, arguing for a distinct “second blessing” for empowerment is not *categorically* (emphasis mine) different than how Christians understand other elements of the *ordo salutis*.¹¹⁰ He is adamant, however, that a close examination of the Biblical texts reveals that “the charismatic work of the Spirit does not always become operative immediately in the life of the believer,” citing such texts as Acts 8:14, 9:17, Gal. 4:6 and Eph. 1:13 in evidence that both Luke and Paul support this claim.¹¹¹ As he believes the biblical data is conclusively on his side, Hunter concludes that the thorniest issue is that of the classification of Christians. In reality, this is an unavoidable consequence of any theological system that entails spiritual progress; thus the classical Pentecostal position is

¹⁰⁷ New York: University Press of America, 1983.

¹⁰⁸ Hunter, *Spirit-Baptism*, 4.

¹⁰⁹ Ibid., 253ff.

¹¹⁰ Ibid., 275. Hunter does urge caution in attempting to define an exact linear delineation of the process of salvation, as it is “often difficult to distinguish clearly ‘parts’ of the salvation experience.”

¹¹¹ Ibid., 284.

merely caught in a biblical paradox not unlike many of its historical theological predecessors.¹¹²

For classical Pentecostals then, the point of the baptism became explicit- coupled with the latter days eschatology, and the emphasis on the imminent return of Christ, - it *empowered* believers to carry the Pentecostal message to all people so as to evangelize them before the return of Christ.¹¹³

Tongues as initial evidence

The “second blessing” position, predictably, forced yet another issue; how can one be certain that they have undergone the baptism, and thus are suitably equipped for service? How could one be assured that others were equipped for service? Acts once again provided an answer: Pentecostals saw the gifts of tongues as authenticating the baptism of the Holy Spirit in passages like Acts 2:38, 10:46, and 19:6. Divine healing also provided an immediate sign of the Spirit’s empowerment, but it would be the gift of tongues that would eventually become intimately associated with Pentecostalism in America.¹¹⁴ This salient mark of Pentecostalism begs the question: “why was tongues elevated over other gifts like healing and prophecy?” At least part of this question was the immediate nature of tongues- there was no ambiguity, or progress of time needed as in the case with healing or prophecy. Perhaps another response may be related to the

¹¹² Ibid., 286-87. It is interesting that Hunter does not attempt to evade this charge, rather he accepts the situation as it is, and merely notes that if one accepts the biblical witness as it is, this is the conclusion one must come to. At the same time, he allows no room for spiritual pride on the part of the Pentecostal as the second blessing is as much a work of grace as is justification and regeneration.

¹¹³ This thought also explains the Pentecostal hope that *xenolalia* or the sudden, functional speaking of an existing, but unknown human tongue would be the key to successful world missions and the great end-time harvest. See Mark Cartledge, “The Symbolism of Charismatic Glossolalia”, *Journal of Empirical Theology* 12, 1(1991); Idem, *Speaking in Tongues: Multi-Disciplinary Perspectives* (London: Paternoster Press, 2006). This insight is also carried into modern Pentecostals by teachers like Roger Stronstad.

¹¹⁴ While the other operative gifts such as prophecy, healing, working miracles, etc. were eagerly sought by Pentecostals, none of these garnered the epistemic status of immediate experience of the Spirit the way tongues did.

early Pentecostal hope that tongues was *xenolalia*, and thus provided the key to successful missions, which again, would fit in their eschatological paradigm.

Paul Chappell contends that Charles Parham should be credited for first making this claim which would become the trademark of a distinctive Pentecostal theology.

Parham argued

that "the speaking in other tongues as an inseparable part of the Baptism in the Holy Spirit distinguishing it from all previous works; and that no one has received the Baptism in the Holy Spirit who has not a Bible evidence to show for it."¹¹⁵ According to J.

Roswell Flower, while tongues had been well known previously, Parham and his students took a momentous step in asserting that speaking in tongues was *the* biblical evidence of the baptism in the Holy Spirit, and this assertion "made the Pentecostal Movement of the Twentieth Century".¹¹⁶

Contemporary Pentecostal scholars have provided several defenses for this preference which should be noted. Ervin notes the "objective criteria" of the phenomena of tongues and prophesying, and notes the advantages of his position over the conversion-initiation paradigm:

In Acts the reception of the gift of the Spirit is not simply a subjective, intuitive awareness of the Spirit's presence, for tongues and prophesying (Acts 2:4, 10:45, 46; 19:6) are *objective (and the Pentecostal would add, normative) witnesses to*

¹¹⁵ Charles Parham, *A Voice Crying in the Wilderness* (Baxter Springs, KS: Robert L. Parham, 1944) 35. Quoted in Chappell, "Tongues as the Initial Evidence" 47.

¹¹⁶ J. Roswell Flower, "Birth of the Pentecostal Movement," *Pentecostal Evangel* (November 26, 1950): 3. Flower was an early leader of the Assemblies of God. Quoted in Chappell, "Tongues as the Initial Evidence" 47. Chappell notes that while not all strains of Pentecostalism adopted this distinction, it would become normative in most North American Pentecostal movements. A survey of the "Statements of Fundamental Truths" of the Assemblies of God states "WE BELIEVE... The Initial Physical Evidence of the Baptism in the Holy Spirit is 'Speaking in Tongues,' as experienced on the Day of Pentecost and referenced throughout Acts and the Epistles." Retrieved from http://ag.org/top/Beliefs/Statement_of_fundamental_truths.

the reception of the gift of the Spirit. They are not, however, evidence of the new birth.¹¹⁷

Frank Macchia offers a “sacramental” view of tongues in the complex of Spirit-Baptism that is sympathetic to the early Pentecostal attempt to distinguish itself from the Holiness movement. The early Pentecostal tongues-speech not only set the Pentecostal experience apart from their Holiness forbearers, but practicing tongues was seen “as a form of inspired speech which causes one to transcend the limits of one’s human speech and thought in order to become an *oracle of the Spirit*”¹¹⁸

Understood in the context of the Azusa outpouring, tongues took on an eschatological significance key to Pentecostal self-understanding:

Seymour and others of the Azusa Street Mission were unique in attaching tongues as xenolalia to the intercultural witness of the poor and disenfranchised. But both sought to describe the new outbreaks of glossolalia as a breakthrough in the most characteristic sign of the Spirit’s presence to empower the people of God in the latter days, namely, inspired speech. Tongues as cryptic and miraculous speech functioned as the final breakthrough in the Spirit’s witness to, or praise of, God in the latter days.¹¹⁹

It is clear, from both historical evidence and contemporary denominations, that the initial evidence doctrine was foundational to early Pentecostal self-understanding, as

¹¹⁷ Ervin, *Conversion-Initiation*, 72.

¹¹⁸ Macchia, “Sighs Too Deep for Words: Towards a Theology of Glossolalia,” *Journal of Pentecostal Theology* 1 (1992), 54. See also Simon Chan, “Evidential Glossolalia and the Doctrine of Subsequence,” *Asian Journal of Pentecostal Studies* 2/2 (1999), 195-211. For the role of Parham and Seymour in the development of the doctrine, two essays in Gary B. McGee’s *Initial Evidence* are informative: James Goff Jr.’s article “Initial Evidence in the Theology of Charles Fox Parham” and Cecil M. Robeck Jr.’s essay “William J. Seymour and ‘The Bible Evidence’”. Robeck notes that Seymour was especially influenced by the “long ending” of Mark, that explicitly states that the gospel message will be authenticated by “signs following.” After the contentious separation of Parham and Seymour, Parham held to the initial evidence doctrine, and Seymour moved to a less doctrinaire position. Robeck posits that Seymour’s position is more in common with the late twentieth century Charismatic position than with the classical Pentecostal view.

¹¹⁹ Macchia, “Sighs Too Deep for Words”, 55. Macchia constructs a rich understanding of Spirit Baptism and maintains an emphasis on tongues, but in an expanded context. He asserts that “Spirit baptism is not just about tongues. We cannot lock Spirit baptism into a glossolalic strait-jacket so that the former becomes inconceivable apart from the latter.” While Macchia’s proposal is certainly worth detailed investigation, in the context of this study Macchia’s proposals come long after Wimber’s personal study, and thus the focus must stay on the classical Pentecostal alternatives available to Wimber in his day.

it served as a marker to distinguish their experience of the baptism of the Holy Spirit from their Holiness forefathers. In the following decades, speaking in tongues would often be considered as *the* distinctive Pentecostal practice by those outside the movement as well. Within classical Pentecostalism, however, the early conception was more complex, as the movement developed a wide range of perspectives and theological diversity quite early in its history. The baptism of the Holy Spirit was not a simple, univocal metaphor; as the definitive evidential phenomenon of their restorationist eschatology it had to contain more of the primitive church experience than just tongues-speaking. For Pentecostals convinced they were living in the days of the “latter rain,” the doctrine of divine healing would become nearly as paramount as speaking in tongues.

The Pentecostal doctrine of divine Healing

If early Pentecostals strained to find evidences of speaking in tongues in the history of the church, they had little difficulty finding historical justification for their practice of divine healing, as the Holiness tradition provided all the support they would require. Divine healing of the body was taught and practiced by many of leading figures of the Holiness tradition in America including Charles Cullis, a Boston physician who, by opening a “healing house” in 1864 in Boston, essentially launched the healing movement in the Holiness tradition.¹²⁰ A.J. Gordon was strongly influenced by Cullis, and began teaching on the subject and published an extremely popular book, *The Ministry of Healing*, in 1882. The founder of the Christian and Missionary Alliance, A.B. Simpson also vigorously promoted the doctrine. These leaders and countless other proved to be

¹²⁰ See Vinson Synan, “A Healer in the House? A Historical Perspective on Healing in the Pentecostal/Charismatic Tradition”, *Asian Journal of Pentecostal Studies* 3/2, (2000), 191ff for a view on the significance of Cullis in the development of the doctrine and practice.

highly influential for Charles Fox Parham and William Seymour.¹²¹ The “four-fold” formula of the full Gospel in Holiness churches included “healing of the body as in the atonement;” it was this audacious claim that would not only be adopted by Pentecostals like Parham and Seymour, but would also become nearly as controversial as speaking in tongues. Holiness preachers like Simpson and Gordon made what they considered a logical deduction; if it was true that “He forgives all your sins and healing all your sicknesses” (Ps. 103:3), “By his stripes we are healed” (Isa. 53:5) and “He Himself took our infirmities and carried away our diseases” (Mt 8:17), then sin and sickness, forgiveness and healing were intrinsically linked.¹²² The Holiness quest for “entire sanctification” could then be married with a complete faith for healing of all physical infirmities. Just as sin (or the effects of sin) was removed in the atonement, so also was sickness and disease overcome in the atonement.

This legacy was carried into the embryonic Pentecostal movement by Charles Parham. At his Bethel Bible school in Topeka, Kansas, Parham taught divine healing as being guaranteed in the atonement.¹²³ Seymour also taught “a sanctified body is one that is cleansed from all sickness and disease. The Lord gives you power over sickness and

¹²¹ The literature on healing in the Holiness tradition is immense; excellent overviews of the importation of the doctrine to Pentecostalism can be found in Faupel, *Everlasting Gospel*, chapter 5; Dayton, *Theological Roots* 122ff; Allan Anderson, “Pentecostal Approaches to Faith and Healing” *International Review of Mission* Vol. XCI No. 363 (2002); Synan, “A Healer in the House?”, 189-201; Jonathan R. Baer, “Redeemed Bodies: The Functions of Divine Healing in Incipient Pentecostalism” *Church History* 70:4 (Dec 2001) 735-71; Paul Chappell, “Healing Movements” in *Dictionary of Pentecostal and Charismatic Movements* ed. By Stanley Burgess, Gary McGee, Patrick Alexander (Grand Rapids, MI: Zondervan, 1988) 353-74; Steve Land, *Pentecostal Spirituality*, 18-19.

¹²² This claim was notably made in Gordon’s *The Ministry of Healing*.

¹²³ Synan notes that Parham visited Zion City, one of the healing homes established by Alexander Dowie near Chicago, and was thus led to establish a similar ministry in Topeka. Synan, “A Healer in the House?” 195. For more on Dowie’s influence consult Faupel, *Everlasting Gospel*, 116-35; Baer, “Redeemed Bodies”, 748ff.

disease.”¹²⁴ As Pentecostalism exploded across North America, the emphasis on healing, and the controversial claim attached to it, became trademarks of the faith, eventually becoming codified into the statements of faith of many Pentecostal denominations.¹²⁵

After the beginnings of Pentecostalism, and the emergence of the Charismatic movement, Pneumatology had moved from a place of inattention, to a primary focus of late twentieth century systematic theology. Truly, this was a case where phenomenological experience in the church forced theology to re-examine whether a currently accepted doctrine (cessationism) was supported by Scriptural and historical evidence. In many cases, theologians concluded that the modern cessationist framework was in error. This still left open, however, how a theoretical commitment to a vibrant work of the Spirit could be guided and practiced in the churches. Classical Pentecostalism offered several answers to this question, as did the various flavors of the Charismatic renewal. What remains to be understood, is how John Wimber developed his understanding that would form the basis of Vineyard theology of the work of the Spirit. Elucidating the many facets of this query is the next subject of our discussion.

3.3 Vineyard Pneumatology

As John Wimber turned from his skepticism about tongues, healing, and prophecy being operative in the present-day church, he came to the realization that being open to these new experiences was not enough; his scriptural study convinced him that Christians

¹²⁴ William J. Seymour, “Questions and Answers”, *Apostolic Faith* January 1908. Quoted in Synan, “A Healer in the House?” 196.

¹²⁵ See for example the Fundamental Truths, and cardinal doctrines, of the Assemblies of God: “WE BELIEVE...Divine Healing of the Sick is a Privilege for Christians Today and is provided for in Christ's atonement (His sacrificial death on the cross for our sins). (1 of 4 cardinal doctrines of the AG). The Church of God in Cleveland, TN's “Declaration of Faith” states “We Believe... Divine healing is provided for all in the atonement.” Throughout the Twentieth Century most Pentecostals have held to this doctrine in the strong form, although Anderson notes that some recent Pentecostals like Keith Warrington have softened the claim somewhat. Anderson, “Pentecostal Approaches”, 530.

were *commanded* to engage in these activities; they were not merely “options” to be considered. He came to the further recognition that whatever form or methodology of praxis he would adopt, it must integrate with both his scriptural study, and his understanding of the kingdom of God. As mentioned earlier, as he became empirically convinced of the reality of divine healing, he embarked on a journey to learn all he could, in order to infuse the theology and the praxis into the churches he was leading. He immediately discovered that, while the practices of healing in the Pentecostal and Charismatic movements gave him much insight and reinforced his theological commitment against cessationism, they gave him little in the form of models that he could incorporate into his churches, for they (the practices) were all laden with theological elements which he could not accept.

Thus, as he began to consider the issues of the baptism of the Holy Spirit, the operation of the *charismata*, and divine healing, he found that he could borrow from the Pentecostal and Charismatic traditions, but in essence, he would have to build a theology of the work of the Spirit from the ground up; it had to evolve from his understanding of inaugurated eschatology. Once again, he turned to the Gospels in an attempt to understand how Jesus integrated these concepts. Recalling that Wimber considered the primitive church in Acts to be “contemporaries,” or fellow students of Jesus also living in the “last age” it is understandable that he became more focused on what the primitive church had *learned* from Jesus, rather than taking his model *from the* primitive church itself. Once again, the Gospels became his primary manual for developing a ministry of healing, to which he added the writings of the Apostles as expanding upon the teaching and practices they had received from the Christ.

The purpose of this section is to track how Wimber incorporated his theology of the kingdom of God with his theology of the work of the Spirit in the individual and the church. The loci discussed in the previous sections of baptism in the Holy Spirit, tongues, and healing will be discussed, but this will lead to a greater engagement with the operation of the *charismata* in the body of Christ, and the Spirit as the “first fruits” of the already-not yet kingdom, and the dynamic force of the kingdom. At the conclusion, it will be clear that for Wimber, the Spirit was not simply the “seal” of the individual’s final redemption; rather the presence of the Spirit is evidence of, and the primary force of, God’s ultimate eschatological triumph. The presence and power of Spirit then, is that force that guarantees the final eschatological consummation that was fulfilled in the ministry of Jesus.

In order to establish this I shall proceed in the following manner. First, I will engage the issues of Wimber’s conception of the Holy Spirit’s full work in the life of the individual believer, which will include issues relating to the baptism of the Holy Spirit, sanctification, the speaking of tongues, and the practice of divine healing. In this section we will discover that Wimber adopted many Pentecostal practices, while rejecting the classical Pentecostal theological justification for these practices; even as he had much in common with classical Reformed and Evangelical formulations. I will then move to demarcate Wimber’s understanding of the work of the Spirit in the believing community, i.e. that community comprised of Spirit-empowered persons. Here we will discover that Wimber sought to infuse his churches with a full operation of the *charismata* and solid scriptural and theological instruction, once again employing the *word and works* cultural identifier. Finally, I will engage the expansive issue of how Wimber understood the work

of the Paraclete to function as the driving component in the enacted, inaugurated eschatological kingdom of God.

3. The Baptism of the Holy Spirit in Vineyard Theology

In our inquiry thus far, two major groups of options have emerged in regards to the baptism of the Holy Spirit. In classical Pentecostalism, the baptism is separate from and distinct in function from the act of conversion. Protestant interlocutors like James Dunn and Larry Christensen, and many Catholic Charismatics would reject this formulation, and perceive the biblical pattern to be unsupportive of the Pentecostal claims. In their estimation, the baptism came with conversion in the case of Dunn, or initiation in the case of Catholics like Fr. Cantalamessa or Cardinal Suenens. We shall see that as John Wimber examined the scriptures and reflected on his experience, he developed an alternative to these positions that cannot be conflated to either pole.

3.1 The Nature of the Baptism of the Holy Spirit

It should first be noted that Wimber's own perspective on these issues changed considerably in his lifetime. By his own account, he explored, considered, and held a variety of positions on this issue before he settled on his mature view.¹²⁶ In an early teaching in the 1980s, he eschews precise definitions, but reveals the kernel of his mature perspective on Spirit baptism, as in his pastoral experience, he had trouble distinguishing "salvation" and "Holy Spirit baptism," and argued that they were "all just

¹²⁶ Wimber speaks of this in his teaching "Born Again and Baptized in the Holy Spirit", available at Wimber.org.

one work, sovereignly initiated by God, but with many separate events.”¹²⁷ However, since his own personal experience was such that there was a significant gap between his conversion and his later experiences of the power of the Spirit, including the *charismata*, this simple formulation was not sufficient enough of an explanation for either Wimber or his congregants. Due to his success at evangelism, teaching, and preaching, he could not accept that in this previous time he had been “deficient” somehow in his experience of this Spirit. As an attempt to resolve this tension, he suggested that perhaps “there is a distinction between having received or having been filled with the HS, and having been *immersed in the Holy Spirit*.”¹²⁸

To his amazement, he realized that in the case of Jesus, his baptism with the Holy Spirit occurred synonymously with his water baptism and the consummation of his ministry.¹²⁹ This realization sent Wimber back to the scriptures for more reflection.¹³⁰ By the 1990s, Wimber had settled on what would be his mature view on the subject. In his book on the essentials of the Christian life, *Power Points*, he concluded:

How do we experience Spirit baptism? It comes at conversion. Scripture teaches, ‘no one can say ‘Jesus is Lord’ except by the Holy Spirit’ (I Cor. 12:3) and ‘if anyone does not have the Spirit of Christ, he does not belong to Christ’ (Rom.

¹²⁷ Ibid.

¹²⁸ Wimber, *The Holy Spirit and the Church* (1977) available from Vineyard Resources.

¹²⁹ Wimber certainly held an orthodox Trinitarian theology, and certainly understood the issues related to the hypostatic union of the divine persons. He was also certainly aware of the unique identity and missions of the Son and of the Spirit within this union; Christ was both the *bearer* and the *sender* of the Spirit. His primary interest was praxis of course (the *ministry* of the Christ) and how he (Wimber) could “replicate” this ministry, more so than carefully explicating *theological* concerns in Trinitarian terms. Wimber seemed to be quite comfortable with a Spirit Christology, even if he did not recognize it as such. A helpful presentation of Spirit Christology is Ralph Del Colle, *Christ and the Spirit: Spirit-Christology in Trinitarian Perspective*, (Oxford: Oxford University Press, 1994). A fascinating source for understanding the issues of Spirit Christology can be found in an interchange between Del Colle, Amos Yong, Dale Irvin and Frank Macchia captured in “Christ and the Spirit: Dogma, Discernment, and Dialogical Theology in a Religiously Plural World”, *Journal of Pentecostal Theology* 12.1, (2003), 15-83. This interchange was sparked by interaction on Amos Yong’s *Discerning the Spirit(s): A Pentecostal-Charismatic Response to Christian Theology of Religions*, (Sheffield: Sheffield Academic Press, 2000). A full examination of Wimber’s Christology would be fruitful, but beyond the scope of this project.

¹³⁰ Wimber, *The Holy Spirit’s Work in Believer’s* (1986) available from Wimber.org.

8:9). Conversion and Holy Spirit baptism are simultaneous experiences. The born-again experience is the consummate charismatic experience.¹³¹

However, merely being converted does not automatically guarantee the experience of power so treasured by Pentecostals, for there is an additional *filling* of the Spirit which is optional to the believer, and may occur to greater or lesser degrees. What is needed is avoidance of a too-precise delineation of the various aspects of the baptism, for in the scriptures, the metaphor is fluid, elastic, polyvalent, and even differs in content among the biblical authors themselves.¹³² The experience of Cornelius in Acts 10 was a particularly helpful exemplar for Wimber, because the Spirit falls on the household *while Peter is yet preaching*, hence, they are not even “converted” yet!¹³³ It was fascinating to him that the gentile members of Cornelius’ household in Acts 10 had the *same experience as the Jewish believers in Acts 2*. This data convinced Wimber that “our scenarios and ideas about the Spirit and conversion are not adequate to embrace all the scripture evidence,” for “sometimes our theologies are neat and nice...yet our ideas about how God works are not adequate to cover all the text. Here is evidence of the Spirit working in a slightly different way than the patterns we have seen already in Acts 2, 4, 8, and 19.”¹³⁴

The obvious conclusion for Wimber was that there was no clear-cut “pattern” in

¹³¹ Wimber, *PP*, 136.

¹³² *Ibid.*, 136.

¹³³ That is, in Wimber’s view, there was no explicit profession of faith before the Holy Spirit fell. Wimber, *Baptism in the Holy Spirit* (1991), from Wimber.org. This realization was significant for Wimber as in his ministry, he had seen this phenomenon countless times- in the Calvary Chapel and Vineyard churches, and in many worldwide conferences and ministry experiences, they had situations where individuals were overcome with the power of the Spirit, and later, made professions of faith and were baptized. Seeing this occurrence in Acts was more evidence for Wimber that there indeed, was no scriptural “pattern” for the Spirit’s work.

¹³⁴ *Ibid.* Wimber also takes note that in Acts 4 after the healing at the temple gate, the *same people have the same experience* they had in Acts 2. In the case of Acts 8, Wimber would agree with Pentecostals, contra Dunn, that the Spirit was bestowed on believers *subsequent to* conversion; however he draws the conclusion that this simply is another datum point to illustrate his conviction that there is no explicit pattern or process that we should expect in the complex of Spirit baptism.

scripture, and thus neither classical Pentecostals *nor* scholars like Dunn had it quite right, for each attempted to force a pattern into the biblical data that couldn't be substantiated by the text. In *Power Points* he states "There is in Scripture no discernable pattern or formula for how the Spirit falls on us. But this should not be a surprise to us, because Jesus said 'The wind blows wherever it pleases.'"¹³⁵ He elaborates on this:

It is a simple fact: God has a work of conversion; God has a work of empowerment. It can occur simultaneously, it can occur sequentially, it can occur with a long intermission in between the two, or it can occur in a short period of time, but the bottom line is that it needs to occur. It is the infilling empowering of the church and we need that in order to accommodate the work of God. Conversion is truly a baptism in the Holy Spirit. There is no reason that we cannot use baptism to refer to subsequent fillings of the Spirit as well, and I do.¹³⁶

Thus:

The major experiences of the Spirit should not be tied down to a tight, second blessing idea, but should be seen as an actualization of what we have already received in initial charismatic experience which is conversion.¹³⁷

Wimber's view, then, has in common with Dunn and Stott that there is no such thing as a Christian without the Spirit. Dunn argued that the Pentecostal witness issued the challenge that the primitive church experience is lacking in the contemporary church; Wimber of course would agree that the experience of the Spirit should be expected and normative. With Stott, Wimber expected multiple, powerful "infillings" of the Spirit as normative in the life of the believer as well.¹³⁸ While he rejected a stringent Pentecostal "second blessing" or "subsequence" doctrine, he nonetheless agreed that the baptism was essential for an empowered Christian life, and that the experiences of the gifts of the Spirit should be in evidence after the baptism. However, the Pentecostal *initial evidence*

¹³⁵ Wimber, *PP*, 137.

¹³⁶ Wimber, *Baptism in the Holy Spirit*.

¹³⁷ Wimber, *Baptism in the Holy Spirit*, quoted from Clark Pinnock,

¹³⁸ Wimber cites Stott as a source several times in *Power Points*.

doctrine of tongues would be a matter of difference between Wimber and classical Pentecostals.

Speaking in tongues and the initial evidence doctrine

At this point in our discussion, it should be obvious that Wimber would expect the baptism of the Holy Spirit to be accompanied by evidence; this is the essence of his “power evangelism” and “word and works” idioms. That he took a divergent path from classical Pentecostalism should be no surprise either. Instead of positing speaking in tongues as *the* initial evidence of Spirit baptism, Wimber understood that all charismatic phenomenon were “evidences” of a sort, but crucial to his model is the essential characteristic of the *charismata* as *gifts of the sovereign Lord*. They were distributed by the Paraclete; hence the Spirit may choose to dispense the *gifts* as *he* chooses. Looking at the Biblical pattern, Wimber saw that sometimes people spoke in tongues when overcome by the Holy Spirit, but in other occasions, this was not the case. Further, he observed that the *charismata* were in their very essence, *gifts*, and as such, they could be *accepted or rejected*. Wimber likened this to any other human experience of gift giving; that is, we may offer a gift to another, but it would be their choice whether to accept or reject the gift. In the same way, Wimber reasoned, the Holy Spirit offers the gifts of the Spirit at conversion; the onus was on the believer who may accept or reject the gift(s). In the case where perhaps the believer was not adequately taught to expect and accept the gifts, the believer would not be aware of the offer of the gifts, and the gifts themselves would not become actualized.¹³⁹ This solves the problem of both the “evidence” and the possible “delay” in expression of the gifts in the experiences of many, including Wimber

¹³⁹ Wimber understood this dynamic in terms of spiritual maturity, and what the believer may be taught in respect to the gifts. See *PP*, 148-49.

himself. In the Pentecostal formulation noted above, if the doctrine of initial evidence holds, the gifts *must follow from an 'authentic' baptism, for they are the empirical evidence of that baptism.* That is to say, they are not contingent or optional, they are directly consequential and the empirical verification of the baptism. Wimber instead understood the gifts not as “necessary outcomes,” but as contingent or conditional possibilities or potentialities that *could* (and should) follow from the baptism of the Holy Spirit and function as tools or enablements to accomplish the mission of the Spirit. If this is so, then it would be reasonable that a Christian could obey the call to mission without utilizing the tool given to accomplish the mission: this is how Wimber understood his own experience before he became aware of the *charismata*.

Regarding the gifts of tongues specifically, Wimber embraced the expression of the gift, but understood its public expression to be limited to a form of prophetic speech; in other words, public speaking of tongues must be accompanied by a subsequent interpretation of the *glossolalia*, following the instructions of Paul in I Corinthians 14.¹⁴⁰

Divine healing and the atonement

We have seen that for holiness Pentecostals, the atonement and divine healing were intimately linked. Commenting on Isaiah 53:4, R.A. Torrey would be representative of this

position:

It is often said that this verse teaches that the atoning death of Jesus Christ avails for our sickness as well as for our sins; or, in other words, that ‘physical healing is

¹⁴⁰ See Wimber’s exposition of I Cor. 14:23-25 in *PP* 157ff.

in the atonement.’ I think that is a fair inference from these verses when looked at in their context.¹⁴¹

As Wimber began to pursue the ministry of healing, he was forced to confront this theory. Were the people he prayed for “guaranteed” complete healing, in the same way they were guaranteed salvation at conversion? For Wimber, the issue had obvious practical consequences, as he had clearly seen that not everyone he prayed for was healed, like his dear friend the Anglican Vicar David Watson.¹⁴² His study of the scriptures revealed that the Apostle Paul had similar experiences, as at least four occasions were recorded of illness’ that were not “cured.”¹⁴³ For Wimber this meant that the equivocation couldn’t hold; thus he posed his theory that healing could happen *because of* the atonement, or *through* the atonement, but it is not a covenantal promise of God as the forgiveness of sins is promised, and hence was not “in” the atonement.¹⁴⁴ Healing was possible because of the inauguration of the kingdom and the sending of the Spirit; thus central to Wimber’s theology of healing was his theology of the kingdom. To presume, as some did, that God was bound to respond to healing prayer not only presumed on

¹⁴¹ R.A. Torrey, *Divine Healing* (Grand Rapids, MI: Baker Book House, 1974) 53. Quoted in Wimber, *PH*, 154.

¹⁴² Wimber’s relationship with Watson is well chronicled in Carol Wimber, *TWIIW* and in *PH*.

¹⁴³ See *PH* 149-156 for Wimber’s discussion of Epaphroditus, Timothy, Trophimus, and Paul who were apparently not healed immediately. Wimber assumes that in all these cases, based on what we know of Paul’s ministry, they would have received healing prayer, yet they were not healed.

¹⁴⁴ Wimber, *PH*, 155ff. Wimber cites J. Sidlow Baxter and Collin Brown in support of his position.

the sovereignty of God, it also broke the eschatological tension of the already-not yet:

The fact that we are living between the first and second comings of Christ, what George Ladd calls living between the ‘already and the not yet’, *provides the interpretive key* for understanding why the physical healing that Christ secured for us in and through the atonement is not always experienced today. His sovereignty, lordship, and kingdom are what bring healing...and if in this age it does not come, then we still have the assurance from the atonement that it will come in the age to come. The examples of Epaphroditus, Timothy, Trophimus, and Paul- and David Watson-are humbling reminders that the fullness of our salvation is yet to be revealed at Christ’s return.¹⁴⁵

This robust “theology of failure”¹⁴⁶ allowed Wimber to eagerly pursue divine healing, and even practice, mentor, and teach the practice, without having to explain or cast blame when the hoped-for healing did not come.¹⁴⁷ Further, as Wimber had a “situational” view of the gifts, rather than a “constitutional” view, his interest was not to discover those who “possessed” the gift of healing, rather, in keeping with his overall understanding of the *charismata*, he was primarily interested in teaching all who desired to learn how they may receive, experience, and *practice* the gift of healing.¹⁴⁸ His professed goal was to release an army of heal-ers, who could continue to obediently pray for the sick despite setbacks and the inevitable experience of seeing the “failure” of their healing prayers.

Sanctification, assurance, and transformation in the Spirit

¹⁴⁵ Wimber, *PH*, 156-57. This thought is echoed in many Vineyard influenced authors, see for example Ken Blue, *Authority to Heal: Answers for everyone who has prayed for a sick friend* (Downers Grove, IL: Intervarsity Press, 1987) 90; Williams, *Signs and Wonders*, 139; Morpew, *Breakthrough* 183-87.

¹⁴⁶ This locution has become an idiomatic expression in some vineyard circles to express this dynamic of healing in the eschatological tension.

¹⁴⁷ Once again, this is also because Wimber understood that followers of Christ were commanded to pray for the sick, thus the practice of healing was an act of obedience. His “clinic” times, when he demonstrated the process of praying for healing, not only shocked many at Fuller Seminary in MC 510, but also was a surprise to many who came into his churches later with the constitutional view.

¹⁴⁸ A “constitutional” view would hold that a believer held the office of healer, as one would hold the office of pastor, apostle, or elder. For reasons why Wimber rejected this view, see *Power Points*, 147-50.

True to his evangelical roots, Wimber incorporated the common evangelical understandings of the work of the Spirit into his developing theology. Thus his acceptance of the charismatic experience did not replace his earlier understanding of the Spirit's work; rather he re-imaged these experiences as further expressions of the powerful indwelling Spirit. In teaching on healing, for example, Wimber was fond of saying that conversion was the greatest healing miracle of all.¹⁴⁹ In discussing the gifts of the Spirit mentioned in Galatians 5, Wimber understood these as further individual empowerments not merely for the betterment of the individual believer, but as additional "tools" or characteristics that were both a result of the empowering Spirit, and potentialities that were given by the Spirit for mission.¹⁵⁰ The presence of the Spirit as the eschatological down payment is evidenced by His work in the believer, not only in operation of the gifts, but also as the agent of transformation into the character of Jesus. This transformation and empowerment is not an automatic blessing given at conversion, however, for the maturity of character and increase in empowerment is dependent on both the activity of the Spirit, *and* the cooperation of the individual.¹⁵¹

If conversion was the greatest miracle, perhaps the penultimate healing expression in the ministry of Jesus was the healing of a person afflicted by demonic

¹⁴⁹ For example, in *The Way in is the Way On*, Wimber states "I maintain the evangelical position that the born-again experience is the consummate charismatic experience", 220.

¹⁵⁰ Wimber, *The Holy Spirit's Work in Believers* (1986), retrieved from Wimber.org.

¹⁵¹ This insight is the basis of Wimber's reasoning as to why the gifts may or may not manifested in an individual's life, and explains his perspective that the gifts can be taught, practiced, and improved upon. This is a major departure from many Pentecostals that Wimber has encountered who understood the gifts as offices (the constitutional view). In this view, a Christian either "had" the gift of healing, or they didn't. Thus *teaching* the practice of healing to the body would be highly illogical. However, in his position outlined above, it's quite sensible to teach and practice the gifts, as a person's cooperation and information contributed to enacting the potential gift. Wimber's extensive healing model is comprehensively discussed in *Power Healing* Part III, "An Integrated Model of Healing: Principles, Values, and Practices", 169-235.

spirits.¹⁵² Wimber's understanding of the kingdom from Kallas that emphasized Jesus bringing the kingdom in forcible attack on the kingdom of Satan was brought into fresh understanding as he began to pray for healing, and encountered those who exhibited symptoms of demonic influence.¹⁵³ The eschatological significance of the powers of the future manifesting themselves in the present in the ministry of Jesus explained the confusion of the demons in Mark 1:24; however the concrete presence of demonic influence was indicative of the already/not yet dynamic of the kingdom of God, for when the kingdom comes in fullness, the enemies of God will be completely defeated. In the meantime, believers are called to war against "the world, the flesh, and the Devil."

In *Power Healing*, he wrote, "Like Jesus himself, we have a job to do: proclaim the kingdom of God and *demonstrate* it through healing the sick and casting out demons (John 20:21)."¹⁵⁴ In his writing, sermons, and teaching, Wimber replayed this message many times, encouraging his listeners that this also, was an occasion where "everybody gets to play." Praying for the demonically influenced was not restricted to the realm of highly trained or educated specialists, or those who held the office of deliverance; it was in the hands of all believers empowered by the Spirit. His overarching goal, once again, was to allow the Spirit to work in individuals by empowering both individuals and communities to move in the gifts and experience the life-giving power of the Spirit for the good of the community.

¹⁵² Wimber, "Healing" audio teachings, "Healing the demonized" retrieved from www.wimber.org.

¹⁵³ Wimber, *PH*, 101.

¹⁵⁴ Wimber, *PH*, 103. Wimber was often challenged by Evangelicals when he taught that Christians could be influenced by demonic beings. His conception of how demons could influence or partially control Christian believers is detailed in *Power Healing* 114ff. In short, Wimber held that Christians could be significantly influenced by demons; however, as they were sealed with the Spirit at conversion, the term "possession" was a misnomer. Wimber often chose the simple locution "demonized" to include the possible influence on both Christians and nonbelievers.

3.2 *The Work of the Spirit in the Christian Community*

If the life of the Spirit should be characterized by an empowered communion with the Holy Spirit, what should the community comprised by people of the Spirit look like? As a technician, sociologist, and researcher, Wimber had studied and consulted with many thousands of churches. As he began to lead the Vineyard movement, he took what he learned from his studies of ecclesiology and infused what he considered to be the best principles into the DNA of the Vineyard. His principal concern was to develop a community of people that were marked by the presence of the powerful Spirit. In the early years of the Vineyard he tirelessly repeated this message, and when he taught on the gifts and practice of the Spirit, he maintained a primary focus on the *communal experience* of the gifts of the Spirit.

Perhaps the most radical departure from the individualistic nature of the Pentecostal “initial evidence” doctrine was his argument that while the private expression of tongues was indeed legitimate, any tongues spoke in public would, by definition, require interpretation by the community, thus elevating tongues-speech closer to the manifestation of prophecy. Corporate tongues-speaking differs from prophecy however, in that in the biblical pattern, tongues always connoted a message *from the community towards God*:

According to the examples in Scripture, tongues plus interpretation always constitute a message from our spirits to God, exalting him for who he is and what he has done. In contrast, prophecy is always a message to the church from God. We can be immediately edified by either one.¹⁵⁵

¹⁵⁵ Wimber, *PP*, 157.

Likewise the gift of prophetic speech in the community must happen in an arena of communal participation. Wimber was extremely suspicious of the parade of self-proclaimed “prophets” that flocked to his meetings in the early years. His initial suspicion was similar in basis to his previous wariness towards the entire charismatic experience. He had seen very few trustworthy examples of prophets who had the character and maturity he admired, or who operated within a church or accountability structure as in the New Testament pattern.¹⁵⁶ Wimber would later admit that in his previous ministry, he “didn’t take prophecy too seriously.”¹⁵⁷ When he was introduced to men who did have the character and accountability structures in place, he eagerly sought to infuse the practice of prophecy into the Vineyard.¹⁵⁸ For a period of time, he encouraged “popular” Pentecostal-influenced prophets to speak and minister at Vineyard churches and conferences. This phase passed out of the Vineyard story for a number of reasons: Wimber and other Vineyard leaders grew increasingly disenchanted with prophets like Paul Cain, Bob Jones, and John Paul Jackson; numerous, publicized prophecies failed to come true; and the prophets themselves experienced moral failings that damaged their credibility.¹⁵⁹ For Wimber, it was the gradual realization that by promoting certain

¹⁵⁶ Wimber, “Introducing Prophetic Ministry”, *ETS* Vol. 3, No.4 (Fall, 1989).

¹⁵⁷ *Ibid.*, 6.

¹⁵⁸ See the relevant chapters in Jackson, *Quest*, chapters 10-14, relating to the so-called “Kansas City prophets” era of the Vineyard. Significant in Wimber’s turn was the prophetic word of Paul Cain that Wimber’s son Sean would return to the faith; Carol Wimber discusses this episode in detail in *TWITW*, 178-80. Wimber’s initial enthusiasm for the inclusion of these prophets in the movement is illustrated by his articles in *Equipping the Saints* “Introducing Prophetic Ministry,” where he says of Paul Cain, “he had a proven, mature, prophetic ministry.”

¹⁵⁹ Jackson relates that in a Vineyard pastor’s conference in 1995, Wimber confessed that his leading the movement into the prophetic era was a mistake. *Quest*, 234.

captivating prophets onto the center stage, the biblical pattern of *communal* processing and discernment was cast aside.¹⁶⁰

Perhaps even more disconcerting to him was that he had repeated an error from decades past; by elevating certain men with a prophetic gifting he had once again turned his churches members into an *audience*, who relied on the “experts” to participate in the prophetic gift, when his stated desire at the beginning was just the opposite, to stir up the gift of prophecy among all the people in the movement.¹⁶¹ In the post-Kansas city era, Wimber strove to re-ignite the communal practices which he felt had been neglected in previous years. The leitmotif of “everybody gets to play” in relation to the prophetic ministry was reinforced in teachings, conferences, and sermons.

While Wimber was known on popular levels for healing physical infirmities, his healing model is communal, holistic and comprehensive, believing that the Biblical and Hebraic understanding of man was of a whole unity of physical, emotional, spiritual and psychological aspects. Common sense and observation would indicate that disease often affected several of these elements; physical issues often caused emotional distress, and untreated emotional and psychological issues could in turn, create physical issues. If this is so, Wimber reasoned, then healing would have to be multifaceted as well. His healing model emphasized this collective, participatory, holistic approach to healing and

¹⁶⁰ Wimber’s account of this is illustrated in his address to the movement at a pastor’s conference in 1996, “The Movement I would build”. In this address, John Wimber stated, “During the prophetic era and on into the new renewal, our people quit starting small groups, they quit prophesying, they quit healing the sick....because they were waiting for the Big Bang, the Big Revival, the Big Thing....I thought, “my God! We’ve made an audience out of them! And they were an army! We in effect told them, ‘You can’t do anything, you aren’t talented enough. You’re not gifted enough’...we did it not so much by precept, but by example....and it went against everything I believe in, in terms of freeing the church to minister.” Carol Wimber, *TWIV* 180-81.

¹⁶¹ In “The Movement I would build” Wimber put it this way: “at one time in the Vineyard we had an ‘everybody can play’ attitude. Everybody can worship. Everybody can pray. Everybody can prophesy. Everybody can heal...and on and on”. Carol Wimber, *TWIV* 181.

transformation and was demonstrated in MC 510, in healing seminars, and throughout his ministry.¹⁶² His desire to release the ministry of healing in the whole church surfaced a problem that was incipit within many churches that practiced healing (especially those that understood the gifts from a constitutional perspective). Specifically, what are we to make of those who (like Wimber himself) seemed to *personally* have an extraordinary “gift” of healing? That is to say, if the *charisms* were situational, why did certain individuals, like Lonnie Frisbee and John Wimber have so much more “success” than “average” believers ministering in healing? This was not merely a theoretical objection, as it struck at Wimber’s deeply held conviction of “equipping the saints for ministry.”¹⁶³ Wimber reasoned that in some cases, there *is* a progression, that is, a person can first minister simply as all Christians are commanded to; in other words, they fulfill the *role* of an obedient believer. In some cases, while acting in this role, certain people will have more effectiveness or power in the particular *gift*. If this person continues to develop and practice their gifts, it may develop into a *ministry*. Thus, this pattern of progression, from role, to gift, to ministry, should be operating everywhere in the church among all believers practicing all the gifts.¹⁶⁴ Therefore while not everyone may have the *ministry* of praying for the sick, *all* should obediently fulfill the *role* of healing, as the situational view of the gifts logically entailed that the sovereign Spirit may choose to act at *any*

¹⁶² Wimber, *PH*, 59 ff.

¹⁶³ Wimber at one point stated “I do not hold healing services so much as equipping seminars, where everyone learns how to exercise the power that God makes available to us.” *PH*, 171. He also explained the format of these seminars, “each session at my healing seminar is divided into three parts: worship, instruction, and a clinic. In the clinic participants observe trained members of a healing team pray for the sick while I describe what is happening and why certain things are done,” 176. Wimber became famous for this clinical, anti-hysterical methodology that was in stark contrast to the spectacular performances of “faith healers” he had earlier distained.

¹⁶⁴ *PP*, 150.

moment through *any* obedient practitioner.¹⁶⁵ These two factors, his situational view of the gifts and the belief that *all members* of the body should move in the operation of these gifts, undergirded Wimber's belief that people can *learn* and *practice* gifts like healing and prophecy:

the church needs to leave room for people to learn to do the works of the Father, a place where people can experiment. A place to succeed and fail. A safe place should be provided within the local church for the believer to learn to prophesy, to heal the sick, to minister in evangelism. The Apostles had a safe place with Jesus. First, they watched him minister. Then they assisted. Next they ministered while he watched. Finally, they ministered on their own. It took time for them to learn.¹⁶⁶

As it would be expected then, the work of the Spirit in the community mirrors that of the role in the life of the individual, as the Spirit convicts, guides, restores reassures and blesses individuals and communities in the same manner. The empowered community is comprised of empowered individuals that value love and shared experience, thus the work of the Spirit that strengthens, comforts, and encourages can be more explicitly validated in the shared communal experience, as Paul encouraged in I Cor. 12:7, "But the manifestation of the Spirit is given to each one for the profit of all."

3.3 The Spirit as Prolepsis: the Driving Force of the Kingdom of God

It should by now be quite obvious that for John Wimber, there was an intimate connection between his conception of the kingdom of God and his expectation of the

¹⁶⁵ Ibid., 159.

¹⁶⁶ John Wimber, "Releasing Lay People", *ETS*, Vol. 3 No. 4, July-August 1986, 13. Wimber understood such events as the sending out the twelve (Matt. 12) and the seventy (Luke 10) and the miracle of the feeding of the five thousand (Matt. 14), as just several examples of "training" that exemplified this claim, but even more so, saw the entire three year ministry of Jesus as an extended training period for the disciples.

Spirit's work; indeed the idiom of "doing the works of the kingdom" implies this connection. Perhaps this connection is most clear in Wimber's perspective on healing of the demonically afflicted, for he undoubtedly understood the implications of the Dominical saying "if I cast out demons by the finger of God, then the kingdom of God is upon you." Wimber taught and experienced this reality; he *enacted* the practical implications of Ladd's notion of the powers of the future breaking into the present. It was not mere theory.

In his ministry of healing, Wimber experienced the ἀπαρχήν, the first fruits, of the Spirit's ultimate eschatological triumph.¹⁶⁷ The healings in the present, whether complete, partial, or delayed, were blessings of God surely, but they contained within themselves the very essence of the already-not yet kingdom, for even those fully healed now would likely yet suffer physical death. Hence the first fruits of divine healing were real, and the same essence as the final eschatological experience of the fullness of the kingdom, but they were nonetheless pointers to that ultimate transformation as well.

The dynamic *tension* of the Spirit's presence is also seen in two other elements of Wimber's theology of healing. His rejection of the Pentecostal doctrine of "healing as guaranteed in the atonement" was based on his understanding of the "not-yettedness"¹⁶⁸ of the kingdom. He further contended that not everyone would be healed in this age, a fact that was illustrated in Scripture and in his experience, for expecting such would presume on the sovereignty of the Spirit. This theology of failure is what allowed Wimber to continue the ministry of healing in face of painful setbacks, like the death of

¹⁶⁷ Romans 8:23.

¹⁶⁸ This is another example of Wimber's amusing idioms used to illustrate theological or practical concepts.

his dear friend David Watson.¹⁶⁹ This difficult embrace of the present-future tension allowed Wimber to both eagerly seek and expect healing, and yet, not diminish the reality of suffering in his own life, in his family and among those who were not miraculously healed. The present reality of the Spirit in the life of a Christian in the “usual” ways of comfort, peace, and presence was also a foretaste of the comfort believers were to receive as they were transformed from the σῶμα ψυχικόν into the σῶμα πνευματικόν.¹⁷⁰

Wimber saw the presence and power of the Holy Spirit in his churches, working acts of physical healing and other miracles, as being both an essential element of church life in this age, and as a proleptic signifier of the age to come. As Gordon Fee states, “for Paul, the Spirit was an essential eschatological reality. For him and for the Judaism he represented, the outpouring of the Spirit and the resurrection of the dead were the key elements to their eschatological hopes.”¹⁷¹ It was a future glory that had yet to be fulfilled, certainly, but the present experience of the Spirit assured the future eschatological reality when “God will be all in all.”

The essential “sameness” in essence between the Spirit’s powerful sealing in this age, and the fullness of his presence in the age to come, spoke of the ἀρραβὼν τῆς κληρονομίας, the “guarantee of our inheritance” that was more than just a “down payment” or “first installment,” it was the beginning of an experience that will be continued in eternity.¹⁷² When Wimber first experienced the Spirit breaking into his

¹⁶⁹ See Wimber’s poignant recollection of the effect Watson’s death had on him in *PH* 147-49.

¹⁷⁰ I Cor. 15:44.

¹⁷¹ Fee, *God’s Empowering Presence*, 573.

¹⁷² Ephesians 1:14. Wimber often echoed the words of James Dunn’s statement “ἀρραβὼν means more than “guarantee”; as “First Installment” or “down-payment” the ἀρραβὼν is part of and the same as the whole”. Dunn, “Spirit and Kingdom,” 134. See also 2 Cor. 5:5 where the Spirit is a “guarantee” of the fulfillment of God’s blessing on the believer, even in the midst of bodily decay and suffering.

fellowship on that day in May 1982, his search of the scriptures led him to accept the experience *because of his understanding of eschatology*. He now saw with new eyes that the reality of the powerful Spirit “completed,” in a sense, the theology of the kingdom he had adopted. The Charismatic Lutheran pastor Larry Christensen stated it:

the biblical terms seal, guarantee, or earnest or first fruits...all denote the Spirit as both experiential and eschatological- as a present and a future reality; in the life of faith we experience him now, and in the life of the coming kingdom we shall experience him even more fully.¹⁷³

This tension was also in force in Wimber’s appropriation of Kallas’ work. The battle between kingdoms in the ministry of Jesus, were but the first skirmishes of the conflict to be continued in the church age. The church was called into battle, yet even as their ultimate victory was ensured by the death, resurrection, and triumph of Christ, in the present age there would be struggles, losses, and casualties. Wimber was hurt by the suffering and death of dear friends, and by the moral and ethical failings of pastors and leaders in his care. Wimber was fond of saying that “The Christian disciple is called to be a warrior, yet too many of us desire to be conscientious objectors.”¹⁷⁴

Conclusion

For John Wimber, the fundamental questions related to the baptism of the Holy Spirit and the operation of the *charismata* were intrinsically related to his eschatology. His eschatology anchored his understanding of the work of the Spirit as he searched the scriptures to understand the proper function of the gifts of the Spirit. He discovered anew in the ministry of Jesus the connection between the message of the kingdom and the

¹⁷³ Christensen, *Welcome Holy Spirit*, 75.

¹⁷⁴ Wimber, “Warfare in Kingdoms”, available from www.wimber.org.

works of the kingdom; the blessings of healing and deliverance were evidences of God's mercy, but they also functioned as intimations to a future when all will be healed and free from corruption. In this way, Wimber pushed beyond the kingdom idea he had received from Ladd as the activity of the Spirit in the present supplied the power to the "already" side of the equation. His embrace of the warfare motif gave him an understanding of the *works* of Jesus surely, but also gave him *practical insight* as his healing ministry grew in depth and he began to understand healing holistically. His quest to find a theological model fused with practical application was once again fulfilled as he studied the ministry of Jesus; thus "word and works" were held together by his fusion of eschatology and pneumatology.

It is clear that for Wimber and the other leaders and founders of the Vineyard, practical ministry and theology had a mutually beneficial relationship, but an obvious question surfaces to the researcher: what might we learn from a study of the religious *experience* of Vineyard adherents? What factors are endemic to Vineyard practitioners in their thirty year plus history? How might this study of experience enlighten our understanding of Vineyard theology and identity? These pressing questions are the subject of our next chapter as we interrogate the unique phenomenon that surface within Vineyard charismatic experience.

CHAPTER FOUR: The Phenomenology of Vineyard Charismatic Experience

1. Phenomenology as a Tool for Examining Religious Experience

At this point, I will undertake a rigid phenomenological investigation of the mystical and charismatic experiences of believers within the Vineyard movement. The religious experience of faith practitioners will be scrutinized for the influence of underlying theological commitments. The phenomenological method is preferred as a tool for examining religious praxis and experience. Philosophers such as Anthony Steinbock have established that religious and mystical experiences can be interrogated much like cultural products and other objects of perception. The recent “theological turn” in Phenomenology has opened up numerous elements of religious praxis as legitimate sources of philosophical inquiry as well. Building on the pioneering work of Steinbock, this chapter will develop a concept that I shall call *intersubjective verticality* that describes the particular manner of givenness that emerges within Vineyard praxis.

To be specific, the particular religious experience of the work of the Spirit expressed through the charismata of healing, demonic deliverance, and revelatory expression will be interrogated via an examination of popular level writings, denominational tracts, and other written sources. The descriptive and clarifying power of phenomenology will delineate the unique religious experiences within the tradition under study. By allowing “the phenomenon to speak for itself” as we examine Vineyard praxis, this phenomenological investigation will offer new lines of investigation as to the relationship between theology and praxis, and form the basis for further comparisons of the religious experience of the related tradition. I shall first provide a brief overview of

the phenomenological method, focusing on Edmund Husserl's later work. I will then use the work of Dr. Anthony Steinbock to uncover a manner of presentation within Vineyard charismatic practice by examining a number of accounts from Vineyard authors from the very early years to the present. Finally, I shall draw some conclusions on the distinctiveness of the expression of the *charismata* in relation to Steinbock's concepts of evidence, withdrawal and idolatry that will be fruitful in this burgeoning field of phenomenological study.

1.1 An Introduction to Husserl's Phenomenological Method

Traditional phenomenological analysis since Husserl has focused on objects of perception and how objects are "given" in experience. The rallying cry of phenomenology, "back to the things themselves," sets the starting point of philosophical investigation not at *a priori* metaphysical or epistemological commitments, but at the appearance of objects of investigation to the observer.¹ In phenomenological terms, this is known as *presentation*. This appearance of things to an observer is only possible due to consciousness, or in phenomenological terms, *intentionality*. When I think, my consciousness is always directed towards an object, experience, memory or judgment; that is, I am always conscious *of something*. As I (as the constituting *ego*) constitute an

¹ Edmund Husserl, *Logical Investigations* 5. International library of philosophy and scientific method. [Logische Untersuchungen.] (London; New York: Routledge and K. Paul; Humanities Press, 1970). Other works of Husserl utilized are *Ideas pertaining to a Pure Phenomenology and to a Phenomenological Philosophy*, First book, trans. by F. Kersten (Dordrecht: Kluwer Academic Publishers, 1998); *Cartesian Meditations* trans. by Dorian Cairns (Dordrecht: Kluwer Academic Press, 1999); *The Crisis of the European Sciences and Transcendental Phenomenology*, trans. David Carr (Evanston, IL: Northwestern University Press, 1970).

object as something, I have now cognitively grasped or understood it. This is because every presentation of an object functions within a “horizon of expectation,” which is a realm of accompanying or missing perceptions, anticipations, and comprehensible factors that form the *background* of presentation.² Thus when I perceive a drinking glass, I intend it as a tool for holding and consuming liquids, as that is what my acquired cultural habits have taught me (the background). However, as I intend it, even though I can only “see” perhaps the top and the side, I intend it to have a back and a bottom as well although these aspects don’t appear to me in its presentation. Husserl calls this act *appresentation*.

Husserl argued that the task of the phenomenologist is to temporarily suspend or exclude from investigation all preconceived ideas, beliefs, or prejudices that may interfere with or cloud the object’s “pure” presentation, in order that the observer can consider *how she experiences* the glass. This “bracketing out” (the phenomenological reduction or *epoché*) requires a specific kind of focused attention (*the phenomenological*

² Husserl’s concept of the “horizon” has proved to be an exceedingly difficult concept to untangle, as he seems to use the term in at least three separate ways, and his understanding and use of the term changed considerably from its early use in the *Logical Investigations* and the *Ideas* texts, to the later use in the *Cartesian Meditations* and *The Crisis of European Sciences*, a move that corresponds with Husserl’s shift in emphasis from the natural attitude to the transcendental ego. Husserl’s understanding of phenomenology developed considerably over his lifetime, thus certain conceptions of his earlier works such as the *Ideas* were radically altered in later texts. Most Husserl scholars consider the *Crisis* text to be the best representation of his mature phenomenology. To add to the confusion, the phenomenological tradition following Husserl enjoins a wide range of interpretations from Scheler, Heidegger and Ricoeur. For some discussions of “horizon” in Husserl and the later phenomenological tradition, consult Roberto Walton, “On the Manifold Senses of Horizonedness: The Theories of E. Husserl and A. Gurwitsch” *Husserl Studies*, vol. 19, no. 1, (2003) 1-24; Stephen S. Hilmy, “The Scope of Husserl’s Notion of Horizon” *Modern Schoolman* vol. 59, (November 1981) 21-48.

attitude) on the part of the phenomenologist that sets this observation apart from my everyday use or experience of the drinking glass.

Thus, the central issue in phenomenology is not evidence, or the relationship between subjects and objects, but *givenness*³. When an object first gives itself to my consideration, it comes with a range of accompanying structures, of presences and absences, as it increasingly reveals itself to me within a context of meaning. A phenomenon's "right to appear" is the brilliant insight of Husserl's phenomenological "principle of all principles" in the *Ideas*. Here Husserl contended, "every originary presentive intuition is a legitimizing source of cognition, that everything originarily offered to us in 'intuition' is to be accepted simply as what it is presented as being, but also only within the limits in which it is presented there."⁴

While these principles have formed the bedrock of phenomenological philosophy, philosophers after Husserl identified at least two major issues that surface from his early work. First, it seems like a form of solipsism is inevitable as the focus of intentionality is entirely interior, and secondly, phenomenologists have often puzzled as to how the phenomenological method may be extended beyond objects, to other forms of human conceptualizations. Husserl himself recognized this shortcoming in his earlier works; and

³ For material objects, givenness is quite comprehensible. When I perceive a cube, I can only see it partially, that is to say, some of the object's features are hidden from my sight, yet I can anticipate that the object is 3-dimensional, even though I cannot see it "allsidedly," just like the glass example above.

⁴ *Ideas* §24

in the *Cartesian Meditations* he began to address the concept of *intersubjectivity* to alleviate this problem.

1.2 Husserl's Move to Intersubjectivity

In Husserl's *Logical Investigations*, the issue of other persons and their egos was a minor concern to him; thus there is little mention of the problem in the text. The issue of other minds came on Husserl's radar as critics laid the charge of solipsism, a form of external world skepticism, on his project. If proved true, this would have been a fatal charge, for it would have rendered his phenomenology incapable of saying anything about the actual world. Thus, in the *Ideas*, Husserl considers the concept of empathy, or the experience of the other briefly, as he gradually recognized the danger of solipsism.⁵ In the fifth Cartesian Meditation, Husserl clearly laid out the central problem:

When I, the meditating I, reduce myself to my absolute transcendental ego by phenomenological epoché do I not become *solus ipse*; and do I not remain that, as long as I carry on a consistent self-explication under the name phenomenology? Should not a phenomenology that proposed to solve the problems of Objective being, and to present itself actually as philosophy, *be branded therefore a transcendental solipsism?*⁶ (Italics mine)

Husserl thus turns his attention to the question of how the other ego is constituted for the investigating ego, “we must discover in what intentionalities, syntheses, motivations, the sense ‘other ego’ becomes fashioned in me and, under the title harmonious experience of someone else, becomes verified as existing and even as itself there in its own manner.”⁷

The process of discovering the other

⁵ He states, “The intersubjective world is the correlate of intersubjective experience, i.e. experience mediated by empathy.” *Ideas I* §151.

⁶ Edmund Husserl, *Cartesian Meditations* trans. by Dorian Cairns (Dordrecht: Kluwer Academic Press, 1999), §42, 88 (Eng.).

⁷ *Ibid.*, §42, 90. The charge of solipsism on Husserl's early philosophy is well documented; see Dan Zahavi's *Husserl's Phenomenology* (Stanford: Stanford University press, 2003) 109ff for an overview of the issues.

Husserl states in §42 of the *Meditations*, that other minds are proper objects of investigation, for, if within myself I have awareness of other egos as existing, the mere fact that the problem of other minds presents itself is grounds to assume that the problem is a proper object of phenomenological investigation. The first obvious clue for Husserl is that others present themselves in experience: I am not alone in the cosmos. Others are not ‘mere objects’ however, such as rocks and trees, for they are “experienced also as governing psychically.” Because they are ‘psychically governed,’ I may interrogate them and discover that they also are experiencing the world (and myself) just as I do. Thus I experience the world *intersubjectively* - I, and others, have access to this intersubjective world. Others appear to me in a sense of “thereness-for-me” that is indubitable. (§ 43)

The process entails a “peculiar kind of *epoché*” by which only our particular ego is examined, which leads to a “*peculiar oneness*.” Simply abstracting myself from the objective world or others is not radical enough, a further step of delimiting what is peculiarly my own must be undertaken. As we undergo this abstraction, we are left with what Husserl calls “a unitary coherent stratum of the phenomenon world” because even in the *epoché*, I continue to experience my own intuition.

This experiencing others is thus a form of perception (*Vergegenwärtigung*) and not direct perception, (*Gegenwärtigung*); as the other Ego is *appresented* to me, the other’s physical body is given *originaliter*.⁸ At this point, below the level of the subconscious, a passive “analogical transfer” occurs; that is, I instantly, without recourse to deduction, have the understanding that the other has a physical corporeality like mine, (direct presentation) and therefore the other has an ego as well. This “passive synthesis”

⁸ Husserl, *CM* §52, 115.

Husserl calls “pairing.”⁹ Having established the connection between myself and the other Ego, I can now make several further deductions. As I look at the “Objective” world, I perceive the other Ego also observing the Objective world, and yet we are both contained within this world in order for the analogical pairing to take place. Thus:

The objective world has existence by virtue of a harmonious confirmation of the apperceptive constitution, once this has succeeded: a confirmation thereof by the continuance of experiencing life with a consistent harmoniousness, which always becomes re-established as extending through any ‘corrections’ that may be required to that end.¹⁰

Husserl is aiming to establish a “*transcendental theory of experiencing someone else.*” If this can be asserted, a *transcendental theory of the Objective World* would logically follow. Husserl has thus wagered a good deal on his concept of intersubjectivity in the *Cartesian Meditations*. He also recognized the many shortcomings of this approach.¹¹ However, he once again revised his position in his text *The Crisis of the European*

⁹ Husserl, *CM* §51, 112.

¹⁰ *Ibid.*, §55, 125-26.

¹¹ Several commentators have questioned whether Husserl ever created a sturdy concept of intersubjectivity. For example consult Brian Harding, “Epoché, the Transcendental Ego, and Intersubjectivity in Husserl’s Phenomenology”, *Journal of Philosophical Research*, Vol. 30. (2005), 141-56, 142. Susan Cunningham, in a well-known debate on Husserl’s intersubjectivity within the journal *Philosophy and Phenomenological Research*, contends that “To attempt to reconstruct Husserl’s position as a genuinely intersubjectivist position from such citations is to meet with worry. For the aforementioned citations are, to begin with, no more than dry assertions.” See Cunningham, “Husserl and Private Languages: A Response to Peter Hutcheson”, *Philosophy and Phenomenological Research* 44 (1983), 103-111. The response of Hutcheson is “Husserl and Private Languages” *Philosophy and Phenomenological Research* 42 (1981), 111-118, *idem*, “Husserl’s Alleged Private Languages”, *Philosophy and Phenomenological Research* 47 (1986), 133-36. However, Brian Harding shows that critics of Husserl such as Cunningham have postulated a “lonely ego” based on their reading of the *Meditations*. Harding eloquently argues that Husserl does in fact have a rich understanding of intersubjectivity, evidenced in *The Crisis of the European Sciences* and the *Meditations*. Building on the pioneering work of John Drummond and Dan Zahavi, Harding shows that critics have often stopped reading Husserl at the *Meditations*, and have not considered the argumentation of the *Crisis* text in their attack. Also Dan Zahavi, “Husserl’s Intersubjective Transformation of Transcendental Philosophy,” *Journal of the British Society for Phenomenology* Vol. 27, No. 3, (October 1996), 228-245.

Sciences and Transcendental Phenomenology, and this should be considered his most robust account of “transcendental” intersubjectivity.¹²

1.3 The Ontological Reduction and Intersubjectivity

Husserl posited that the “transcendental” *epoché* can allow the discovery of the “universal, absolutely self-enclosed and absolutely self-sufficient correlation between the world itself and world-consciousness.”¹³ The subject heading of this section of the *Crisis* is telling: “The genuine transcendental epoché makes possible the “transcendental reduction” - the discovery and investigation of the transcendental correlation between the world and world-consciousness.”

Husserl Continues:

What must be shown in particular and above all is that through the epoché a new way of experiencing, of thinking, of theorizing, is opened to the philosopher; here, situated *above* his own natural being, and above the natural world, he loses nothing of their being and their objective truths and likewise nothing at all of the spiritual acquisitions of his world-life or those of the whole historical communal life; he simply forbids himself - as a philosopher, in the uniqueness of his direction of interest - to continue the whole natural performance of his world-life; that is he forbids himself to ask questions which rest upon the ground of the world at hand, questions of being, questions of value, practical questions, questions about being or non-being, about being valuable, being useful, being good etc. All natural interests are put out of play. But the world, exactly as it was for me earlier and still is, as my world, our world, humanity's world...has not disappeared.¹⁴

Husserl is clearly making several points - the new type of transcendental reduction has significant differences from the older Cartesian reduction, yet it builds upon and presupposes it, consequently the object and result of the new reduction is

¹² Husserl often referred to himself as a “perpetual beginner” and thus much of his thought and writing was dedicated to revisiting or refining themes or concepts that had appeared early in his corpus. Hence while the *Meditations* revise and bulwark themes from the *Ideas*, the later *Crisis* text in turn refines the concepts of the *Meditations*.

¹³ Husserl, *Crisis*, §41 151.

¹⁴ *Ibid.*, §41, 152.

knowledge about the *world and others*. Throughout part III of the *Crisis*, Husserl has been investigating the *lebenswelt* (life world); he then develops the methodology of how the transcendental *epoché* reveals and interacts with the life world. Husserl also contrasts the new transcendental *epoché* with the former reduction of the Cartesian reduction; the object of the new reduction is not the world of the ego, but the *world-life shared by humans*. The Cartesian way (or “shorter way, as Husserl calls it here) is recognized to have significant limitations, and thus a new way must be construed to allow the transcendental ego “content” or contact with the life world.¹⁵ What is necessary is for philosophy to put such questions of value in abeyance, so that the life world can appear as it is.¹⁶

Having established the need for a new reduction, Husserl can now posit that this life-world, far from being excluded from investigation, *can itself become the principal object of investigation*. The reduction does not serve to remove the Ego from the world, rather, the Ego enters into the world of cultural and spiritual formations; therefore, the thought world(s) *appresentated* in others are possible objects of inquiry. Other Egos inhabiting the shared world open themselves up to investigation, for all Egos are objects in the world just as they are subjects for the world. The first “Cartesian” model was naive, because it could not go beyond mere objects and their manners of givenness; “what was lacking, then, was the problem of the constitution of intersubjectivity-this ‘all of us.’”¹⁷ The fundamental question of the investigation now becomes “who are we, as

¹⁵ In his insightful essay, John Drummond contends that Husserl explicitly holds to *two forms of reduction*, the earlier, “Cartesian” way, and the later “Ontological reduction” of the *Crisis*, which are related and mutually dependent on each other. John J. Drummond, “Husserl on the Ways to the Performance of the Reduction”, *Man and World* Vol. 8 No. 1, (February 1975), 47-69.

¹⁶ See the discussion in note 28.

¹⁷ Husserl, *Crisis*, §54, 182.

subjects performing the meaning-and-validity-accomplishment of universal constitution.”

Human beings are real entities in the world, but also phenomena that need to be studied:

Here it is a case of inquiries proceeding from real human beings back to their ‘manners of givenness,’ their manners of ‘appearing,’ first of all in perceptual appearance, i.e. in the mode of original self-givenness, of manners of harmonious verification and correction, of identification through re-recognition as the same human person: as the person previously known ‘personally’ to us, the same one of whom others speak, with whom they also have become acquainted, etc. In other words, the obviousness of: ‘There stands a man, in this social group of persons well known to one another’, must be resolved into its transcendental questions.¹⁸

Thus in the *Crisis*, Husserl has attempted to overcome several deficiencies he recognized in his earlier work.¹⁹ The most salient revision for our study is the notion of intersubjectivity, but even this concept has seen much debate among Husserl scholars.²⁰ Yet, it is evident that Husserl is committed in the *Crisis* to opening up the human community as an object of investigation. For our investigation then, as we examine the religious experiencing of the *charismata* in a community of believers, it is clear that the nature of intersubjectivity allows us to interrogate communal mystical experience. One thing is yet missing, however. We must settle whether the experience of the *charismata* is itself a proper object of phenomenological investigation. To answer this question, we shall borrow the phenomenological methodology of Anthony Steinbock, in order to construct an *intersubjective verticality*.

¹⁸ Ibid., §54, 183.

¹⁹ One of the frequently noted difficulties in Husserl studies is that Husserl not only continually refined and developed his ideas (as we would expect a maturing scholar to do) but he often repudiated or corrected earlier work even as he used the same terminology, as he often referred to himself as a “perpetual beginner.” Hence his concept of the lifeworld, the epoché, and intersubjectivity cannot be understood merely from the *Ideas* or even the *Cartesian Meditations*. The production and publication of the *Crisis* text revolutionized Husserl studies, for it represents much of his mature thinking; see the helpful introduction to the *Crisis* by David Carr. Also insightful is Anthony Steinbock, *Home and Beyond: Generative Phenomenology after Husserl* (Evanston, IL: Northwestern University Press, 1995).

²⁰ See Dan Zahavi, “Intersubjective Transformation of Transcendental Philosophy” in *The New Husserl: A Critical Reader* (Bloomington, IN: Indiana University Press, 2003). Zahavi holds that Husserl had in fact *three* different kinds of transcendental intersubjectivity, which together form the full concept, (238-39).

1.4 Anthony Steinbock's Concept of Verticality, Givenness and Evidence

Anthony Steinbock has attempted to employ the phenomenological method to better understand religious experience. His groundbreaking work has yielded fascinating insights in the strata of religious experience, and this section will explore territory that is hinted at, but not traversed by this author. In his *Phenomenology and Mysticism*, Steinbock creates a paradigm that allows facets of human experiencing that have traditionally been outside the purview of phenomenological investigation to be recognized and explored from their own unique manners of givenness.²¹

Since Husserlian phenomenology preferred *presentation* as the only viable manner of givenness, Steinbock argues that if the very bedrock claim of phenomenology is that phenomena are granted their right to appear without prejudice, the second claim that objects must conform to the rules of presentation is a logical contradiction. He writes, "Presentation is a type of givenness that is peculiar to sensible and intellectual objects and *is more or less dependent upon my power to usher things into appearance within a context of significance*" (emphasis mine).²² For objects such as cubes, trees, or works of art, presentation fulfills the need for a construct or container of comprehension. From a distance, I see a person (as an object of presentation) coming towards me, and at first I believe it to be a known friend. However, as she comes closer, I realize that it is merely a person who has physical similarities to my friend - as the object reveals more of itself to me, I realize it does not conform to my remembered vision. This process of

²¹ Anthony J. Steinbock, *Phenomenology and Mysticism: The Verticality of Religious Experience*. Indiana series in the philosophy of religion. (Bloomington: Indiana University Press, 2007) 5. This study builds on his earlier work, *Home and Beyond: Generative Phenomenology after Husserl*.

²² Steinbock, *Phenomenology*, 7.

meaning intention and *meaning fulfillment* (or “constitutive duet” in Husserl’s terms) is active in nearly all ontic activities. An object presents itself, and I use my faculties to understand it, and the object itself responds to me in dynamic movement. However, the problem emerges as to how this constitutive duet could function when the object of presentation exceeds or does not conform to this pattern. Exactly how, asks Steinbock, could *God* be fitted into the existing realm of presentation? He writes:

Thus, for example, animals other than human, the other person, God, would be described as susceptible to the same kind of intention and fulfillment, verification and disappointment that we find in the case of perceptual or intellectual objects. Kant’s *First Critique* is certainly to the point. We would fall into a philosophical illusion to think, for example, that God can be experienced like an object.²³

What is needed, argues Steinbock, is an expanded range of the notion of givenness beyond presentation. Steinbock describes a qualitatively different mode of givenness which he calls *verticality*:

If we take givenness seriously, then it would go against the very grain of the given (it hold, for example, that God, the other person, the Earth are not ‘experienced’) just because vertical givenness is radically different from what gets experienced in presentation.²⁴

Verticality gives the impression of being caught upward, of dynamic movement, which is the “vector of mystery and reverence.”²⁵ Vertical givenness takes us beyond ourselves, and is only possible due to the “depth” of our situatedness in the world. While we might be tempted to substitute the term “transcendence” for “verticality,” Steinbock eschews the comparison due to the epistemological and metaphysical baggage of transcendence as juxtaposed to “immanence”:

Each mode of vertical givenness has its own manner of givenness, its own internal coherence and regularity. And its own essential interconnections that pertain to

²³ Ibid., 9.

²⁴ Ibid., 12.

²⁵ Ibid., 13.

evidence, modalization, deception, illusion, and so forth. Epiphany, revelation, *manifestation*, disclosure, and display are distinctive modes of vertical givenness, and each of them is distinctive in kind from presentation.²⁶

Steinbock chooses the term “epiphany” for the particular mode of givenness that becomes the focus of *Phenomenology and Mysticism*. Epiphany has its own “internal coherence and regularity” that can be deduced from close observation and analysis of mystical experiences. The bulk of Steinbock’s study involves studying three mystics from the Abrahamic religious traditions: St. Teresa of Avila from the Christian tradition, Rabbi Dov Baer from the Jewish tradition, and the Sufi mystic Rūzbihān Baqlī from the Muslim tradition. The mystics actually share a commonality that emerges from their mutual experience of God *as person*. What is fascinating is that these exemplars share more in common with each other *experientially* due to the nature of their mystical experiences than they share with other adherents of their own faith traditions.²⁷

This inquiry carries with it a host of interconnected issues, such as the legitimacy of phenomenological investigation of “God” or of the religious *experience* itself. Given the recent “theological turn in phenomenology,” this claim raises a number of questions about Steinbock’s study. To illustrate, Dominique Janicaud forcibly argues that the recent “theological turn” in phenomenology has swerved from the central commitments of the discipline and has thus collapsed into a form of fideism. While Janicaud’s contention has not gone unchallenged, it does surface the point that Steinbock’s project lies firmly within the spectrum of other

²⁶ Ibid., 15. While Steinbock does not elucidate what the modes of “revelation”, “manifestation”, or “display” might entail, I believe that the construction below may be considered a mode of vertical givenness unique in that it operates within the community, thus it is intersubjective.

²⁷ Steinbock, *Phenomenology*, 42. See also Steinbock, “Evidence in the Phenomenology of Religious Experience” in *The Oxford Handbook of Contemporary Phenomenology* ed. By Dan Zahavi. (Oxford: Oxford University Press, 2012), 583-606.

phenomenologists such as Jean-Luc Marion, Michel Henry, and Jean-Louis Chrétien.²⁸

These exemplars serve Steinbock in that by treating their mystical encounter with God as a personal, intimate relation, they reveal numerous facets of verticality that show the limitations of a sole dependence on presentation. More significantly, these exemplars reveal patterns and manners of experience from which the mystics themselves (and phenomenologists that study them) can deduce valid from deceptive encounters, and thereby gain some purchase on the limits of mystical experience itself.²⁹

1.5 The Unique Presentation of Intersubjective Verticality

While Steinbock's investigation carries him to examine the personal writings of the mystics, our current investigation of prophetic experiences will take a different turn.

²⁸ For Janicaud's thesis and responses from phenomenologists, see his *Phenomenology and the "Theological Turn" : The French debate*. Perspectives in Continental Philosophy. 1st ed. Vol. 15. (New York: Fordham University Press, 2000). This work spawned several responses, initially *God in France: Eight Contemporary French thinkers on God* Ed. by Peter Jonkers and Ruud Welton (Leuven: Peeters, 2005); and a recent response *Words of Life: New Theological Turns in French Phenomenology* Ed. By Bruce Benson (New York: Fordham University Press, 2010). The salient question in this debate could be summarized in this fashion: has recent French phenomenology been taken hostage by theology, as Janicaud insists; or it is the case that this new approach is more faithful to the original "principle of all principles" of letting the phenomenon speak for itself, as some like Jean-Luc Marion would claim? Bruce Ellis Benson's excellent introductory chapter in *Words of Life* provides a valuable overview of various responses to Janicaud's thesis. J. Aaron Simmons' contribution "Continuing to look for God in France: On the Relationship between Phenomenology and Theology" argues that the proper 'separatist' approach can maintain the distinction of the disciplines via a reconstructive separatism that invigorates both theology and phenomenology. Theology can indeed employ phenomenology to investigate practice and devotion; it does so even as it affirms "the authority of its sacred texts and ecclesial structures". Simmons' proposal has much merit, and is in congruence with Steinbock's approach in *Phenomenology and Mysticism*. Anthony Steinbock's contribution in this volume is focused on a critique of Marion's 'saturated phenomenon' and does not address these issues directly. Also pertinent in this discussion are Jean-Luc Marion, *Réduction et donation : Recherches sur husserl, heidegger et la phénoménologie*. Epiméthée. (Paris: Presses universitaires de France, 1989); Andreas Nordlander, "The Phenomenology of Prayer" in *PNEUMA* Vol. 29 No.1 (2007); James G. Hart, "A Précis of an Husserlian Philosophical Theology," in Steven W. Laycock and James G. Hart, eds., *Essays in Phenomenological Theology* (Albany: SUNY, 1986) 89-169.

²⁹ Steinbock contends in "Evidence in the Phenomenology of Religious Experience" that as phenomenology properly orients itself to all manners of givenness, and ceases to preference only material or categorical objects as proper objects of investigation, it not only *allows* religious experience to be an object of investigation, but it is *obligated* to give an account of these experiences as well, 603.

As we have noted in this study, many Pentecostal and Charismatic churches are characterized by the personal experience of the Holy Spirit. The Vineyard movement as well (while not sharing the defining status of tongues or the initial evidence doctrine) self-identifies as a movement alive with the Holy Breath; thus the phenomenon of the *charismata* is ubiquitous in Vineyard history and collective identity.

In order to stay faithful to the phenomenological approach, no matter what form of givenness is considered, the significant issue is to “let the phenomenon speak for itself.” That is to say, rather than approaching an investigation with a preconceived concept of how the gifts *should, ought to, or must* appear (or even, whether they “appear” at all, or are merely delusion) the phenomenologist investigating religious experience must hold all such intuitions, perceptions, and convictions in *abeyance*, and focus solely on the phenomenon itself.³⁰ For the purposes of my discussion, I shall borrow the concept of epiphany from Steinbock, and employ it to describe the revelatory “communication” from the divine to the human community simultaneously within the intersubjective life world. This mode of givenness I shall call *intersubjective verticality*.³¹ Much of the recent phenomenological theological investigation has focused on *individual* experience, to the neglect of the corporate or communal experience of the Holy that is characteristic of

³⁰ This is not to say that the issues of evidence and idolatry are absent in these experiences, for we shall see that just as with Steinbock’s study, matters of evidence, authenticity, deception etc. are certainly in play, but within the boundaries of the experiences themselves, and not subject to external criteria.

³¹ As noted above, the concept of intersubjectivity in Phenomenology has a wide breadth; and primarily emerges in Husserl’s later writings. It is notable that Husserl’s idea of intersubjectivity, and the *Crisis* text itself, are almost entirely absent from earlier discussions like those in *Essays in Phenomenological Theology*. Hence, most of the research in this volume is focused on God as an object in phenomenology. Even Steven Laycock’s essay “The Intersubjective Dimension of Husserl’s Theology” does not discuss intersubjective experience of the Holy, and instead focuses on God’s participation in the universal intersubjective community.

adherents within the Abrahamic traditions. This present study is a nascent attempt to foray into this neglected realm.³²

In order to fully explicate this mode, salient features of the charismatic epiphanic experience in the Vineyard must be interrogated. I shall first examine the “horizon” or background of these practitioners in order to delineate how the participants recognized this form of religious experience *qua* revelatory charismatic experience. Several basic observations immediately rise to the fore at the beginning of our study. The study of Vineyard experience reveals an expectation that God seeks to act in the world, and is able to act in a way that can be interpreted and comprehended by human creatures, and that it is possible to receive communication or perceive interaction from this God.

These beliefs undergird the expectation of divine acting vis-à-vis *with* human consciousness *via* human language. Thus, the human person may “hear” or comprehend this communication from God; this is described by the trope of “hearing God’s voice.” Furthermore, in a step beyond the first-person mystical encounters of Steinbock’s study, there is an assumption that one person can “hear” revelation intended for another person; or even, a “group” may collectively experience and ascertain the presence and activity of the Spirit together.

While receiving prophetic communication meant for “personal” consumption is obviously not excluded in this epiphanic model, the three-person (God-person-person) communication scheme illustrates the particular features of revelatory gifts not found in

³² This observation is supported by recent studies such as Christina M. Gschwandtner’s “Praise- Pure and Personal? Jean-Luc Marion’s Phenomenologies of Prayer” in *The Phenomenology of Prayer* Ed. By Bruce Allen Benson and Norman Wirzba (New York: Fordham University Press, 2005) where she points out that much of Marion’s work on prayer “lacks precisely the communal, social, and ethical dimension”, a complaint that Levinas had made in his “Education and Prayer”. Interestingly, nearly all the essays in this collection focus on individual experience, and only a few venture into the realm of communal experience.

the personal, private interaction with God as the mystics describe.³³ Hence, the mode of givenness of the charismatic experience in Vineyard accounts often is both “intersubjective” and “vertical.” This mode of givenness is *more representative* of religious devotion and experience among the faithful that is *communally* expressed in the Abrahamic traditions than the *individual* experiences of exemplars like the mystics.³⁴

Recalling Steinbock’s assertion that modes of verticality come with their own manners of givenness, and each mode has unique “interconnections that pertain to evidence, modalization, deception, illusion,” we may now turn to a closer examination of these revelatory experiences. The Vineyardites often relate an awareness of the “presence” of God (often spoken in terms of the *Spirit of God*) which they recognize by a heightening of the senses, physical manifestations such as trembling, shaking, or the awareness of a noticeable increase in body temperature or atmosphere, or “heaviness” (as if the room had somehow undergone an increase in gravitational pull). Psychological responses often include a sense of peace, comfort or an awareness of “something’s in the room.”³⁵ This awareness of spiritual peace, confidence, or hope is characterized by Wimber and others as knowing the presence of God in a heightened and dynamic way.

We shall also see that, just as in Steinbock’s study, this mode of intersubjective

³³ Even further, we shall see that Wimber and others added another “person” to the interaction; that is a personal demonic presence that was some way responsive and communicative to both the intercessor and the supplicant. This could perhaps be a “four-person” interaction. More complex yet are the numerous instances of Vineyard prayer experiences (such as those done in MC 510 and in Vineyard seminars) where multiple intercessors engage a single supplicant, or several supplicants.

³⁴ That is, the vast majority of adherents in the Abrahamic traditions experience the numinous communally; far fewer attain the status, vocation, or the experience of the mystics. Of course, this does not negate the reality of “private” religious experiences of prayer. The point is that the individual cannot account for the breadth of human religious experience.

³⁵ Just as St. Teresa and the other mystics of Steinbock’s study struggled to put into words the awareness of God’s drawing near, so also many accounts by Wimber and others struggle to articulate what they exactly meant by such phrases as “feeling the Spirit’s presence” or “knowing that the power of God was available to heal.” Husserl stated that in the transcendental *epoché*, these exterior factors are not eliminated from our view, for “the world, exactly as it was for me earlier and still is, as my world, our world, humanity’s world, having validity in its various subjective ways, has not disappeared.” *Crisis*, §41, 152.

verticality has its own manner of evidence and authenticity that emerges from within the experience itself. Like the mystics, Vineyard charismatics note that through experience and the commutative nature of the experience, they do attempt to evaluate the validity or source of charismatic experiences. They recognize the possibility of deception, illusion, or emotional manipulation, and seek to identify or eliminate non-constructive influences, and so are open to both verification and falsification. We shall see that a particularly fascinating form of evidence surfaces in many instances where “prophetic” words have startling accuracy or contain great detail that is meaningful to the prayer supplicant; which Wimber referred to as “words of knowledge” or divine communication about one person given to another. All these facets of Vineyard pneumatological praxis deserve careful phenomenological description.

To properly navigate this landscape, I shall consider examples from three periods of Vineyard history; the early years after Wimber first established the genetic code; the growing years through the “Toronto Blessing” era, and the post-Wimber Vineyard. As Steinbock choose his representative sample from the writings of mystics in the Abrahamic tradition; I will select first-hand accounts of charismatic experience from a variety of authors either associated with the Vineyard, or describing phenomenon that occurred in Vineyard contexts.

2. Intersubjective Verticality in the Vineyard Movement

2.1 Intersubjective Verticality in the Beginnings (1978-1989)

As he repeatedly noted, John Wimber’s introduction to divine healing had an inauspicious beginning that would belie the significance of the event in his later ministry.

Wimber describes the event of his young son Sean who had inadvertently wandered into a bee hive near the Wimber household, and subsequently been stung many times. Despite his suspicion

and lack of experience with healing, John Wimber nonetheless began to pray for his son:

I began to pray for Sean's healing, but I did not know how to pray. I was desperately in need of words when I broke out into a language I did not understand. My "tongues" were accented by intermittent salvos of "heal him, Jesus, heal him." The longer I prayed, the more confidence and power welled up within me. I could feel faith for healing (although at that time I did not know what to call it) being released. As I prayed I could see Sean's welts go away. Within five minutes Sean was sleeping peacefully, and I was slightly confused about what happened. When he awakened a few hours later, Sean had only one small red bump on his body. He was healed.³⁶

Wimber's report of this early incident is remarkably absent of the detail that would characterize his later, "clinical" descriptions of healing; however this merely serves to illustrate the significance Wimber would later devote to carefully chronicling these phenomena. He makes little mention of his own physical state, the attitude or participation of his wife Carol, or physical responses on Sean's body other than the disappearing welts. The only notable feature other than the healing itself was Wimber speaking in tongues; a gift which he had previously discounted, and would continue to denigrate as an authentic expression of the Spirit for many years after this event. While "faith for healing" is mentioned, it is not said how he knew or recognized this, or even, if it was an emotional, cognitive, imaginative, or other awareness. Carol Wimber's account in *The Way it Was* adds some detail; she notes that John "placed his hands" on Sean,

³⁶ Wimber, *PH*, 4. This event occurred in 1964.

while she merely observed the event “listening and watching.”³⁷ This phenomenologically “thin” account has a paucity of detail or description, and will be a striking contraposition to Wimber’s later accounts that offer more material for the phenomenological observer.

What is noteworthy is the lack of expectation or confidence that would characterize Wimber’s later experiences; instead his account emotes desperation and self-doubt. Even after Wimber became convinced of the *plausibility* and theological validity of divine healing, his experience was still marked by questioning, self-doubt, and a lack of expectation. These emotional states are yet evident during the nearly year-long pursuit of healing in 1977 with no success:

But after ten months of unsuccessful prayer, I had my greatest defeat...on this occasion several men and I prayed for another man. We prayed for two hours, praying every prayer we knew desperate to see the man healed. Finally, in despair, we stopped. I was so disconcerted that I threw myself on the floor and began weeping. ‘It’s not fair!’ I screamed. ‘You tell us to teach what your book says, but you don’t back up your act. Here we are; we’re doing the best we can do- and nothing happens....oh God, it’s not fair!’³⁸

However, this event was closely following by one that would change Wimber’s subsequent healing ministry; as the very next day he went to the home of one of his parishioners to pray for a sick wife at her husband’s request:

His wife looked terrible. Her face was red and swollen with fever. ‘Oh no,’ I groaned inwardly ‘this looks like a hard one.’ I walked over and laid hands on her, prayed a faithless prayer, and then I turned around and began explaining to the husband why some people do not get healed - a talk I had perfected during the past ten months.³⁹

³⁷ Carol Wimber’s account of this incident is found in *TWIIW* 75ff . For the purposes of our study, this account raises an interesting methodological point; for unlike Steinbock’s investigation, in many cases we can recover *multiple* retellings of the same event, each with particular elements of this vertical givenness.

³⁸ Wimber, *PH*, 50-51.

³⁹ *Ibid.*, 51.

Despite his lack of faith and expectation, to Wimber's amazement, the fever immediately left the woman; she was healed, got out of her bed, and began to make breakfast for her husband. Wimber was incredulous, not believing what he was seeing, "I could not believe it. She was well! My despair from the previous night was instantly transformed into joy and exaltation...the healing ministry was born in me...I drove off knowing that I was embarking on a new journey of faith." Like the first experience, Wimber was not attentive to great detail in this account; he notes her physical appearance, his own lack of faith, and the physical act of touching her, but does not state his exact location, other physical responses, or other phenomenon such as tongues-speaking. The prayer location was essentially a "two person" location, that is, Wimber alone prayed to God; neither the supplicant nor her husband participated in the prayer.

In contrast to later descriptions of these experiences, other historical accounts provide colloquial, free flowing accounts that reveal intriguing aspects of communal ministry. Carol Wimber's retelling of a ministry trip to South Africa in 1981 reads, in her own words, "like a chapter out of Acts." She details dramatic events such as healing of blindness, non-functional legs, cancers, kidney diseases, coronary issues, and spinal conditions. The ministry times were often accompanied by physical manifestations such as trembling, violent shaking, falling down, laughing, crying and speaking in tongues. Carol Wimber relates that in one case, with a "group of thirty people praying intensely in the Spirit," a woman was healed of blindness.⁴⁰

As his experience and desire to see more healing developed, Wimber sought to develop a model that could be easily taught and reproduced in churches, so that as many

⁴⁰ Carol Wimber, *TWITW*, 154. In these accounts she is retelling stories kept in a journal of a woman on the trip.

people as possible could be equipped for prayer and healing ministry. He eventually codified his methodology in the “five step healing model” made famous in *Power Healing*. The literature chronicling prayer phenomena in the Vineyard follows or hints at this model to greater or lesser degrees. In short, Wimber urged his practitioners to move through a progression of steps that entailed an interview, a diagnostic decision, a prayer selection, the prayer engagement, and post-prayer directions.⁴¹ For the phenomenologist, Wimber’s desire to equip as many Christians as possible in the healing ministry, rather than being a healing *minister* only, is quite fortuitous as numerous qualitative accounts of these experiences can be easily obtained. Many of these accounts reveal striking similarities, and the richest accounts are those that entail many participants interacting in a single ministry incident. Quite often, various kinds of charismatic phenomena obtained in a single epiphanic event, that is, a supplicant or intercessor may both experience physical reactions such as trembling or shaking, speaking in tongues, prophetic communication, sensual or physiological responses such as fluttering eyelids, deep breathing, sweating, an increase of perceived bodily or atmospheric temperature, or an awareness of psychological states such as calmness, peace, joy, anger, shame, anxiety or fear.⁴²

Wimber deployed this model in the academic setting of MC 510 and in church and conference settings as well. Rather than perform the role of the intercessor, Wimber would often employ other trained practitioners to be intercessors, while he would play the role of an observer and interpreter, explaining and describing the phenomenon to the

⁴¹ Wimber, *PH*, 199ff.

⁴² Wimber was expectant that physical and emotional phenomena would occur, as “often they indicate that the Holy Spirit is manifesting His presence on someone, and we can *learn to recognize what they mean*.” Wimber even postulated that with experience, an intercessor could determine the *source* of the manifestations, and understand when some reactions were caused by demonic influences. *PH*, 181, 212-16.

audience.⁴³ As MC 510 and the Vineyard grew in notoriety, numerous scholars and pastors observed and chronicled these events. By the time Wimber was teaching MC 510 at Fuller Seminary, his healing technique was quite developed, resulting in phenomenologically “thicker” accounts; fortunately these accounts have been chronicled in detail. Dr. John White, a psychiatrist from Vancouver, Canada, recorded his detailed observations of a MC 510 class, richly explicating facets of the prayer ministry led by Wimber. White observed that in these classes, there was often so much occurring at once that it was difficult to carefully observe all that was happening. Typically, Wimber would transition from the lecture to the practicum by inviting the Holy Spirit “to come” via audible prayer, and then inviting all those in attendance who sought prayer to come forward. Several trained members of his church would begin working the “five step prayer model” with the supplicant, while Wimber would seat himself in the audience, and quietly narrate and explain the unfolding events to those in attendance. Wimber would draw the audience’s attention to various phenomenon: physical responses such as trembling, shaking, or swaying, fluttering eyelids, and even on one occasion, a violent shaking resembling that of a grand mal or epileptic seizure.⁴⁴ Following his visit to the Fuller classroom, Dr. White visited the Anaheim Vineyard and witnessed much of the same types of phenomenon on a much larger scale. These early accounts of the baptism and ministry of the Holy Spirit are often broad overviews of particular experiences, but as Dr. White noted, their limitations surface due

⁴³ Wimber maintained that this “clinical” approach did not distract or derail the free moving of the Spirit, but rather, provided an increased opportunity for all to learn and understand how to better pray for the sick.

⁴⁴ White, “A Look Inside part II” 24. White provides a detailed account of a total healing of a football player who had a ruptured Achilles tendon, who came up to the front of the class on crutches and left completely healed with little pain and a nearly full range of motion. White also discusses these physical manifestations in *When the Spirit Comes with Power* 90ff.

to the sheer amount of phenomenon occurring simultaneously. The many filmed episodes of Wimber performing prayer ministry reveal features quite similar to Dr. White's account.⁴⁵

Wimber and the other Vineyard leaders intentionally programmed their church services to make room for the practice of prophetic ministry and this often followed a general pattern. Towards the conclusion of the meeting, Wimber would often instruct the church musicians to continue playing quiet or contemplative songs. An announcement would be made that those who were seeking personal prayer should come to the front of the auditorium. When the supplicant came forward for prayer, an intercessor or group of intercessors would question them as to what they needed prayer for (the *interview* stage of the five step model.) The intercessors often physically touched the supplicant, and then began to pray out loud requesting that God meet the need or answer the prayer of the supplicant. During this time, the intercessory "team" would often trade off as it were, with one person praying audibly and the other "listening for the voice of God." Prophetic revelation would take the form of thoughts, words, sensations, phrases, Scripture verses, lines from worship songs, and "images" or "pictures" in the mind. The very thoughts or words that come into consciousness were all potentially communication from the Holy Spirit.⁴⁶ Once the intercessor "received" the revelation, he offered it to the supplicant for consideration (the prayer selection and engagement phases). This often took the form of a question such as "does this mean anything to you..." Thus, the epiphanic revelatory

⁴⁵ See for example Wimber's Signs and Wonders conferences, the DVD recordings of which are available from www.vineyardresources.org.

⁴⁶ Wimber, *PH*, 200, 204. However, the intercessors are aware that not all data are necessarily of divine origin, thus, Wimber suggested that there should be a "testing" of the word by asking for some form of confirmation from the Spirit.

mode in operation is centered on the possibility of communication from the divine in the form of mental locutions, thoughts, sensations, or impressions.⁴⁷

Observing these interactions shows that this process is more or less normative and most prophetic encounters follow a similar pattern of expectation, process, and meaning fulfillment.⁴⁸ The actual efficacy of the revelatory words or sensations can have a much greater variety. At times, the “words” or revelatory communication have more direct and immediate impact on the supplicant, who may respond with confirming words or physical responses such as emotional expressions (crying, trembling, or even falling down). The efficacy of the process is somewhat uncertain, and retains a sense of mystery.⁴⁹ Even while saying this, it was Wimber’s claim that through a repeated process of prayer, locution, and verification, a minister could *increase in their ability* to understand epiphanic communication and thus their prophetic ability could be “improved”; that is to say, the revelation that is “given” from the Spirit, and then offered to the supplicant is more accurate, has more effect on the supplicant, or is more efficacious in bringing the supplicant to a closer relationship with the divine.⁵⁰ Wimber also spoke of the occurrence of delayed or unreported efficacy, whereby although there was no immediate confirmation of healing or effectiveness of the

⁴⁷ This assumption is quite similar to the mystic’s explanation of their communication with God reported in their personal writings and examined by Steinbock.

⁴⁸ Much of the evidence of this comes once again, from Wimber’s “narrating” the ministry occurring in the conference.

⁴⁹ Numerous accounts state that at times the intercessor has been quite certain that a particular word or impression was valid, but the giving of the word had little discernable effect on the supplicant. In these cases, a number of possible explanations are offered: the intercessor simply could have sensed incorrectly, the supplicant could be unwilling or unable to “receive” (that is, understand, comprehend, or cognitively process) the message, or the revelation was meant for a future point in the supplicant’s life, and hence would gather meaning at that point in time. Wimber speaks of this mystery in his *Healing* teaching resource, “A Position on Healing”, CD 3, www.vineyardresources.org.

⁵⁰ In St. Teresa’s thought also, the some of the authentication could come through “the effects and deeds following afterwards”, which Steinbock refers to as “historical efficacy of prayer”. Steinbock, *Phenomenology*, 121.

prayer, at times reports would come later or through other channels that confirmed the validity of a prayer experience. Fortuitously, Wimber wrote of numerous accounts of miraculous or epiphanic *charismata* of prophetic speech, healing, and deliverance from spirits; these precise reports often provide more focus and are thus easier to investigate.

An event that Wimber retold often was one of his most unusual experiences of prophetic phenomena. On a plane flight to New York, Wimber gave a casual glance to the passenger next to him, and to his amazement, he “saw” words written on the man’s face:

I saw something that startled me. Written across his face in very clear and distinct letters I thought I saw the word ‘adultery’. I blinked, rubbed me eyes, and looked again. It was still there. ‘Adultery’. I was seeing it not with my eyes, but in my mind’s eye...it was the Spirit of God communicating to me. The fact that it was a spiritual phenomenon made it no less real.⁵¹

Wimber relates that immediately he received two more distinct communications from the Spirit: a woman’s name and a conviction that if the man did not leave this relationship, God was going to take his life. Wimber asked the man if the female name meant anything to him, and the two parties went to an airport lounge to talk. According to Wimber, the man confessed that he was indeed in an adulterous relationship with a woman of that name. When Wimber told him that “God” had given him this message, the man’s psychological defenses immediately broke down, he began to weep, made a profession of faith, and even confessed to his wife when he was back in his seat. In the Vineyard culture, this story has become the *sine qua non* example of prophetic

⁵¹ Wimber, *PE*, 74. This author has been told numerous first-hand account of this form of phenomenon by Vineyard members, involving words, pictures, symbols or letters ‘written’ on a person, in the space around a person, or on a physical object (i.e. a wall).

communication from God, and is seen as a modern day example of the exhortation of I Corinthians 14:24-25:

But if all prophesy, and an unbeliever or an uninformed person comes in, he is convinced by all, he is convicted by all. And thus the secrets of his heart are revealed; and so, falling down on his face, he will worship God and report that God is truly among you.

As stated earlier, embracing the modern-day operation of the charismata creates a horizon of expectation wherein the community of believers is quite comfortable with the experience of prophetic communication from God, and thus we shall see numerous exemplars of this prophetic epiphany arise in our study. It must be noted that in alliance with their understanding of I Corinthians 14, this prophetic communication is usually directed *towards another*, and often contains a “supernatural” message, such as details about past experiences, names, locations, or even images that the intercessor *couldn’t possibly have known* through their native knowledge or awareness.⁵² This fascinating sample supplies some material for internal verification and falsification of this form of givenness; as in the cases where the knowledge couldn’t possibly be known by the intercessor (Wimber had never met the man before, but “knew” the name of the woman involved), it serves as a form of evidence for Wimber that the epiphanic message was authentically from God.⁵³ This example also denotes a form of intersubjective verticality, as Wimber received this message from the Spirit that was intended *for* another person.

The other distinctive element of this case is the setting: it was not in an ecclesial or

⁵² This concept is the general message of Wimber’s *Power Evangelism*. We shall see this phenomenon repeated in the following accounts by Jack Deere, Gary Best, Alexander Venter and Robby Dawkins among others.

⁵³ We shall further see numerous instances where occurrences of prophetic epiphany were *not* correct or impactful. In these instances Wimber encouraged his disciples to understand this experience in light of the already-not yet eschatology, in much the same way that healing is imperfect and not “guaranteed” in the atonement, exact prophetic ‘accuracy’ or “foretelling” is not perfect either. The best defense (from a Vineyard perspective) of this understanding of how prophecy functions in the church is Wayne Grudem’s *The Gift of Prophecy in the New Testament Church and Today* (Wheaton, IL: Crossway Books, 2000).

intentionally ministerial situation, it occurred in everyday life. This “openness” to verticality Wimber would coin as “naturally supernatural;” that is, an expectation that in everyday routines and relationship one could expect the inbreaking of the kingdom, and the power of God to be manifested.⁵⁴ Psychological manifestations of deep emotion (crying, shame, sorrow, fear) were present in this account as well.

Another form of prophetic epiphany that is ubiquitous in the Vineyard tradition is the experience of images, pictures, or vignettes that occur via “visions” either in the mind, or “visibly,” that have a prophetic message or significance. The iconic exemplar of this phenomenon comes once again from Wimber’s early years, this time in relation to divine healing. Wimber recounts that shortly after this first “successful” healing, as he drove away from the house he had a stunning experience:

Suddenly in my mind’s eye there appeared to be a cloud bank superimposed across the sky. But I had never seen a cloud bank like this one, so I pulled my car over to the side of the road to take a closer look. Then I realized it was not a cloud bank, it was a honeycomb with honey dripping out on the people below. The people were in a variety of postures. Some were reverent; they were weeping and holding their hand out to catch the honey and taste it, even inviting others to take some of their honey. Others acted irritated, wiping the honey off themselves complaining about the mess. I was awestruck. I prayed, ‘Lord, what is it?’ He said ‘it’s my mercy John. For some people it’s a blessing but for others it’s a hindrance. There’s plenty for everyone, don’t ever beg me for healing again.’⁵⁵

This account is rich with detail, and contains several forms of prophetic epiphany. Along with the “vision” of the honeycomb, there was an accompanying locution that provided the “message” or explanation for the vision. This pattern of combined means of prophetic epiphany would become commonplace in continuing accounts, and often are connected to intercessory healing events.

⁵⁴ Wimber and others would refer to these events as “power encounters,” “divine appointments,” “power healings,” and the like.

⁵⁵ Wimber, *PH*, 52.

Perhaps the most difficult form of verticality for the modern mind is that of the experience with “demons” or evil supernatural forces, including the prayer of exorcism performed in the healing context.⁵⁶ This form of verticality offends the scientific mind, as Bultmann argued, but nonetheless is a form that must be acknowledged due to the ubiquitous accounts of this religious experience within the Abrahamic traditions. Wimber’s adoption of charismatic experience, and his commitment to reproducing the ministry of Jesus inevitably led him to develop a theology and praxis of deliverance, as confrontation with demons was a repeated element in the ministry of Jesus. Despite modern sensibilities, “letting the phenomenon speak for itself” demands that a critical, but open, examination of the baptism of the Holy Spirit must make an account of this particular phenomena as well. Wimber’s detailed account of an early experience is worth citing in full:

although she was only 18 years old and weighed only 100 pounds, she was thrashing about so violently that the truck was rocking. Strange, growling, animal-like sounds were coming from her—not her normal voice at all. I was to meet a demon. The girl, or rather something in the girl, spoke. “I know you,” were the first words to assault me packaged in a hoarse, eerie voice—“and you don’t know what you’re doing.” I thought: ‘You’re right’. The demon then said through Melinda, ‘You can’t do anything with her. She’s mine.’ ...During this time, I smelled putrid odors from the girl and saw her eyes roll back and her profuse perspiration. I heard blasphemy and saw wild physical activity that required more strength than a slight girl operating under her own power could possibly possess. I was appalled and very afraid, but I refused to give up the fight.⁵⁷

Among the intriguing aspects of this story is the physical responses of the supplicant (thrashing about violently, physical strength that belied her stature, animal-like sounds, a hoarse, unexpected voice coming from the girl, putrid odors, etc.) but a *four* way interaction; with the participants being the intercessor (Wimber), the supplicant (the

⁵⁶ Wimber understood “deliverance from spirits” to be a form of spiritual “healing.”

⁵⁷ Wimber, *PE* 48-49.

teenage girl), the Holy Spirit, and a demonic presence that had *intelligence*, communicative ability, and even “knew” Wimber or at least accurately “perceived” *Wimber’s* psychological state. The fact that the phenomenon apparently ceased at some point (Wimber: “when the demon left”) demarcates a beginning and end of this epiphanic encounter. To Wimber, this outcome obtained due to *cognitive* and *spiritual* reasons, as he both prayed and recited Scripture to the evil presence. These basic elements of physical, psychological, and cognitive states and interactions are replete in Vineyard accounts of deliverance.⁵⁸

2.2 Intersubjective Verticality in the Prophetic and Toronto Blessing Eras (1989-1996)

The experience of revelatory phenomenon increased in variety and intensity during the “prophetic” and “Toronto Blessing” eras of the Vineyard movement.⁵⁹ In the circumstances of the “Kansas City Prophets,” private, interpersonal occurrences of verticality became overshadowed by public, televised, and media-saturated pronouncements by prophetic celebrities. During the Toronto era, the verticality we examined in Wimber’s analytical, reserved, “clinic time” crafted in MC 510 gave way to an explosion of remarkable phenomenon that evidenced in gatherings of thousands of people, with global media attention. In these cases, it was not only the range of

⁵⁸ For example see *PE*, 161-67; *PH* 85, 97; Carol Wimber *TWIW* 154; White, *When the Spirit Comes with Power*, 201; Williams, *Signs, Wonders and the Kingdom of God* 140-41. Also see the following discussions of Gary Best and Alexander Venter.

⁵⁹ This does not insinuate that the more ‘clinical’ or three-person intercessory forms were *replaced* or superseded by the more “spectacular” forms, only that there was a new increase in emphasis on the large scale epiphanic experiences, as they occurred in stadiums and with enormous crowds. As mentioned in the first chapter, the so-called “prophetic” era of the Vineyard surrounding the Kansas City Fellowship and pastor Mike Bickle is something of a misnomer as the charismatic gift of prophecy was always encouraged in the Vineyard.

observation that changed, or their public nature, but the observed phenomenon itself was often of a more bizarre nature.

Examples of epiphanic revelatory phenomena were often evidenced in the popular ministers of Kansas City Fellowship such as Paul Cain, John Paul Jackson, and Bob Jones.⁶⁰ Paul Cain was a Pentecostal minister popular in the healing revivals of the mid-twentieth century, who had retired from public ministry.⁶¹ He began to publicly minister again in collaboration with Mike Bickle. Dr. Jack Deere's account of the first time he saw Paul Cain minister is typical of his style of prophetic ministry:

Paul had just finished giving a wonderful message and was beginning to pray for the people in the audience. There were about 250 people there that morning. He asked the diabetics to stand. As he started to pray for the diabetics, he looked at a gray-haired lady on his right. He stared at her for a moment, having never met her (or anyone else in the audience for that matter; and then he said, "You do not have diabetes; you have low blood sugar. Lord heals you of that low blood sugar now...your allergies torment you so badly that sometimes they keep you awake all night. The Lord heals those allergies, now. That problem with the valve on your heart—it goes now in the name of Jesus. And so does that growth on your pancreas. The Devil has scheduled you for a nervous breakdown. The Lord interrupts that plan now. You will not have the breakdown."⁶²

Deere writes that this prophecy was amazingly accurate, as he was personally able to interview this woman and her husband and confirm both the existence of the medical conditions Cain specified, and their sudden disappearance after Cain's proclamation.⁶³

On another occasion, Cain revealed in detailed accuracy the medical and psychological

⁶⁰ Consult Jackson's *Quest* for a detailed history of the relationship between Kansas City Metro Fellowship and the Vineyard.

⁶¹ See Kevin Springer, "Paul Cain: A New Breed of Man" in *ETS* Vol. 3 No. 4, (1989), 11-13.

⁶² Jack Deere, *Surprised by the Power of the Spirit* (Grand Rapids, MI: Zondervan, 1993) 39ff. Dr. Jack Deere was a Professor at Dallas Seminary and a confirmed cessationist when he invited Dr. John White to speak at his church. Dr. White had fully embraced Wimber's ministry style by this time, and introduced Deere to the ministry of John Wimber and the Vineyard. Deere later became a staff member of the Anaheim Vineyard. See also Deere's *Surprised by the Voice of God* (Grand Rapids, MI: Zondervan, 1996).

⁶³ Deere states that the woman's name was Linda Tidwell and that her previous diagnosis and remediation were confirmed by medical doctors, *Ibid.*, 40.

states of a woman and her husband, including arthritis, neck and back pain, and psychological issues related to personal rejections and relational insults. Cain even pronounced the maiden name of the woman that he couldn't possibly have known. Deere writes that he was able to personally interview this couple and confirm the accuracy of Cain's words.⁶⁴ John Wimber detailed a number of Cain's public prophecies that were quite similar in mode; that is, they were pronounced by Cain in public services, contained a great amount of detail, and were often stunningly accurate in regards to names, medical conditions, pronouncements of emotional or physical healings, and the like.⁶⁵

Similar accounts of prophetic epiphany were related about John Paul Jackson and Bob Jones that evidenced comparable features of this form of intersubjective verticality.⁶⁶ Due to the detailed nature of the public pronouncements, they were open to scrutiny and examination in a way the smaller scale "clinic time" events were not. As would be expected, upon closer scrutiny, a number of the prophetic claims were found to be *inaccurate*, and thus the authenticity of the ministers themselves was called into question.⁶⁷ Obvious prophetic inaccuracies present a conundrum for this manner of

⁶⁴ Ibid., 69-70.

⁶⁵ Perhaps the most dramatic example is Cain's prophecy that Wimber's son Sean, who was mired in a destructive lifestyle, would "return" to the faith and be healed from his addictions. Carol Wimber discusses this extensively in *TIW* 178-79. Carol claimed that a reason they were so willing to embrace the prophetic ministry of Cain and Jones were events like this that they personally experienced; thus it was difficult to reject the veracity of the ministry.

⁶⁶ See for example Mike Bickle, *Growing in the Prophetic: A Practical, Biblical Guide to Dreams, Visions, and Spiritual Gifts* (Lake Mary, FL: Charisma House, 1996); Jack Deere, *Surprised by the Voice of God* 144-50, 287; John Paul Jackson, "Prophetic Reformation", *ETS* Vol. 7 No. 4 (Fall 1993); David Pytches, *Some Say it Thundered: A Personal Encounter with the Kansas City Prophets* (Nashville, TN: Thomas Nelson, 1991).

⁶⁷ For example, in wake of claims made by Paul Cain, there was an investigation made by a Charismatic pastor named Ernie Gruen who accused many of the "Kansas City Prophets" of inaccuracies, excesses and abuse of ministry. This investigation was made public in *Equipping the Saints*; see especially Wimber's article from the Fall, 1990 (Vol. 4 No. 4) issue "A Response to Ernie Gruen", 13-15. This entire issue was dedicated to issues related to the prophetic and Metro Vineyard in Kansas City. Jackson also chronicles the accusations and counter-accusations between Gruen, Mike Bickle, Wimber and others in *Quest* 216ff. Gruen's paper "Documentation of the Aberrant Practices and Teachings of the Kansas City Fellowship (Grace Ministries)" can be found reproduced in numerous places in digital format on the internet.

givenness; while Steinbock contends that matters of falsification and evidence can be adduced in epiphany *within the manner of givenness itself*; in these cases, the “evidence” can be logically deduced from external criteria, i.e., the events did not obtain as the “prophets” had predicted.⁶⁸

In much the same way, the verticality evidenced in the Toronto era was comparable to the classic Vineyard forms; yet it differed as well. Certainly Wimber and the Vineyard had experienced large-scale, public, charismatic experiences such as the events of Mother’s Day 1980 service that birthed the Vineyard,⁶⁹ as well as numerous public demonstrations in conferences and large-scale meetings that entailed emotional and physical responses to charismatic phenomenon as we have discussed previously. The Vineyard had considerably less experience with the unique phenomenon that surfaced in the Toronto meetings such as individuals expressing “animal noises,” uncontrollable laughter, and the extreme versions of being “slain” or “drunk” in the Spirit.⁷⁰ As bizarre or extraordinary as these experiences may appear, following the phenomenological “principle of all principles” of allowing these phenomenon to “appear” or “speak for

⁶⁸ It is important to remember that while the “style” of the prophetic ministry of men like Paul Cain may not have fit Wimber’s previous approach, these events were still “intersubjective” in that they entailed many individuals experiencing the same event. The public characteristic of these events makes them particularly vulnerable to investigation. It is one thing, to offer intercessory prayers in a personal encounter; it is another thing altogether to “predict” natural disasters such as earthquakes or droughts as Paul Cain and Bob Jones did. However, Steinbock’s criteria still holds, as we shall see in the final section of this chapter.

⁶⁹ See the discussion of this event in Carol Wimber, *TIW* 146-48; Jackson, *Quest*, 72ff.

⁷⁰ The Toronto Blessing was given a number of monikers by participants and critics alike; one of which was the “laughing revival” as one of the manifestations of those who claimed to be under the influence of the Spirit was uncontrollable laughter. Early Vineyard accounts, especially the Mother’s day 1980 event, related similar experiences to many elements of the Toronto experience. For example, the day after the May 1980 experience Wimber received a call from a Vineyard pastor in Colorado with a simple prophetic message, or “word” this pastor had received for Wimber: “that was me.” Wimber and others interpreted this to be divine approval for the extraordinary events that had just been experienced. What Wimber and many others would note was that the scope and intensity was much greater in the Toronto experience. I refer to the “Toronto Experience” or the “Toronto blessing”, “outpouring” etc. as those are the terms used by Wimber, John Arnott, and others in general reference to the charismatic renewal that began in Toronto, but was experienced in all of the United States, Canada and many places in the world.

themselves” demands we that consider them as the participants did, and not discount them *a priori* due to our rational sensibilities.

Guy Chevreau was a Baptist pastor who visited the Toronto Airport Vineyard in winter of 1994, in the very early stages of the outpouring, and became a chronicler of the course of the

Renewal:

It is an understatement to say that I was personally unfamiliar with the kinds of physical manifestations we saw at the Airport meetings – uncontrollable laughter and inconsolable weeping; violent shaking and falling down; people waving their arms around, in windmill-like motions, or vigorous judo-like chopping with their forearms.⁷¹

The forms of ephiphanic phenomena in these gatherings included physical responses such as extreme shaking, violent movement of the arms, hands, or legs, being

⁷¹ Guy Chevreau, *Catch the Fire* (Toronto, Canada: HarperCollins, 1994) 13; John Arnott, *The Father's Blessing* (Orlando, FL: Creation House, 1994); John Wimber, “Board Report: “ Why I respond to phenomena” ; Highly critical of these ministries and their influence on the “Toronto Blessing” is James Beverly, *Holy Laughter and the Toronto Blessing* (Grand Rapids, MI: Zondervan, 1994); idem, *Revival Wars: A Critique of Counterfeit Revival* (Toronto, Canada: Evangelical Research Ministries, 1997). A more cautious but generally positive response can be found in Margaret M. Poloma's sociological analysis, “Inspecting the Fruit of the ‘Toronto Blessing’: A Sociological Perspective”, *PNEUMA: The Journal of the Society for Pentecostal Studies* Vol. 20, No. 1 (Spring, 1998) 43-70, and her fuller treatment, *Main Street Mystics: The Toronto Blessing and Reviving Pentecostalism* (Walnut Creek, CA: AltaMira Press, 2003). Frank D. Macchia's “The ‘Toronto Blessing’: No Laughing Matter”, *Journal of Pentecostal Theology* 8, (1996), 3-6 is more cautious as well. Also consult Martyn Percy, “Adventure and Atrophy in a Charismatic Movement: Returning to the ‘Toronto Blessing’”, *Journal of Contemporary Religion* Vol. 20, No. 1 (2005) 71-90; Jon Bialecki, “The Kingdom and its Subjects: Charisms, Language, Economy, and the Birth of a Progressive Politics in the Vineyard” Ph.D. Dissertation, Anthropology, University of California, San Diego, 2009.

“slain in the Spirit” or falling wherein a person would collapse to the ground and enter a trance-like state. Chevreau described an early personal experience as:

I went ‘down’ yielding to the feelings of weakness and heaviness. With no cognitive or emotive content, I lay there thinking ‘...did I get pushed?’ The third time...Randy prayed very gently, very quietly for me, and I went over, feeling too tired to stand any longer. As I lay there, I started weeping. Wailing, if the truth be told, for something like forty minutes. While there were no conscious, cognitive pictures, or images, memories or impressions, a long-standing bitterness and resentment lifted in the process.⁷²

Thus for him, there was significant spiritual meaning in the experience, as a “long-standing bitterness” was “lifted” from his conscience. The physiological response of crying in a prone state was not unknown in Vineyard charismatic experience, but the prolonged duration (forty minutes) of this experience became something of a hallmark in the Toronto outpouring, with meeting often lasting far into the night. This “resting in the Spirit” became so prevalent, that the church began to utilize “catchers” standing behind the supplicants to assist them in being lowered to the ground so they would not be injured falling backwards.⁷³ While in this resting “trance-like” meditative state, participants would often exhibit a range of physical manifestations such as trembling, jerking, feeling heat, fluttering eyelids, and increased pulse and breathing rates.⁷⁴ Participants stated that these experiences would last from a few minutes to many hours. A common

⁷² Chevreau, *Catch the Fire*, 14.

⁷³ In typical Vineyard parlance, this became known in the reports about the renewal as “carpet time.” The phenomenon is frequently recorded in revival and Pentecostal history designated by the Pentecostal phrase “being slain in the Spirit.” This issue became a point of contention, Wimber at one point requested that “catchers” not be intentionally deployed; as in his mind, this focused the charismatic phenomena on the issue of “falling;” thus setting the expectation that only those who “fell” had properly experienced the power of the Spirit, as well as setting the “catchers” into a passive role, whereas the “prayers” are elevated as “Superstars.” See John Wimber, “Vineyard Reflections” (May/June 1994), available from Vineyard Institute as *Wimber Letters II*.

⁷⁴ In the Cane Ridge, Kentucky revival of 1800-01 these physical manifestations were called “the jerks.” These bodily movements believed to be in response to the presence of the Spirit gave both the Quakers and the Shakers their monikers. Similar physical manifestations were evidenced in the ministry of Jonathan Edwards, Wesley, and Azusa street. See “Cane Ridge”, and numerous references to “slain in the Spirit” in *Dictionary of Pentecostal and Charismatic Movements* edited by Stanley Burgess.

physiological description of this experience was likened to intoxication by this Vineyard pastor in his visit to Toronto:

All but one of our team experienced immediate fainting and deep laughter. For well over an hour we laughed with all of our might. Later when I recovered, I felt as if I were drunk. I needed assistance to gather my things and head back to our hotel. I felt tremendous peace and a lack of fear for the future”.⁷⁵

The same pastor described a meeting several nights later in his own church this way:

I stood and began to call people forward. Many collapsed under the anointing of God before they even reached the front. When the dust settled, over 100 people were doing ‘carpet time’, and the Holy Spirit wasn’t finished. We finally concluded the morning meeting at 3:30 in the afternoon after seeing massive laughter, joy, peace, deliverance, and such.⁷⁶

This report connects the physical phenomenon with Spiritual sensations such as joy and peace. Also consistently noted was a heightened spiritual state that often included physical healing, acts of deliverance from spirits, and emotional healing. Chevreau cataloged the common connection between physical and spiritual manifestations as:

uncontrollable laughter, drunkenness’ in the Spirit, intense weeping, falling to the floor, physical convulsions or ‘jerks’, pogoing and bouncing, shouting and roaring. Visions, prophetic words and announcements, often accompanied with physical demonstrations.⁷⁷

Chevreau catalogs many dozens of epiphanic experiences that share many of these elements in over fifty pages of text.⁷⁸ These accounts of divine healings, prophetic

⁷⁵ Stephan Witt, “Where the Spirit of the Lord is, There is Freedom”, *ETS* (Fall, 1994), 13. The characterization of this as drunkenness was a common refrain. This was immediately connected to the response of Peter at Pentecost in Acts 2, “we are not drunk as you suppose”.

⁷⁶ *Ibid.*, 14.

⁷⁷ Chevreau, *Catch the Fire*, 27.

⁷⁸ *Ibid.*, 147-204.

announcements, unusual physical manifestations, and deliverance from Spirits are continued in Chevreau's follow up work, *Share the Fire*.⁷⁹

2.3 Intersubjective Verticality in the Post-Wimber Vineyard

While the most extreme manifestations faded from the Vineyard after the Toronto-influenced churches left the movement, the emphasis on signs and wonders in the more traditional form was reestablished. After Wimber's death in 1997, it was commonly questioned whether the Vineyard would be able to maintain its identity as a signs and wonders movement after the death of its founder, the controversy of the Toronto blessing era, and the division caused by a number of Toronto influenced churches leaving the movement; including Mike Bickle's Kansas City Metro Vineyard, and Randy Clark's St. Louis Vineyard, both prominent churches in the practice of signs and wonders.⁸⁰ While many in the movement underwent a prolonged period of grieving for the loss of John Wimber, his son Chris Wimber, and the relationships lost to the separation of fellowship in many churches, the movement identified a new leader and continued to seek its identity in these new circumstances.

Gary Best was a Vineyard church planter and pastor in Canada who had first encountered Wimber's teachings in 1984. After Wimber's death, Best published *Naturally Supernatural: Joining God in His Work* as a summation of teaching material that he (Best) had presented about signs and wonders ministry.⁸¹ While this work narrates experiences over his entire ministry, it was published after Wimber's death and became

⁷⁹ Guy Chevreau, *Share the Fire: The Toronto Blessing and Grace-Based Evangelism* (Shippensburg, PA: Revival Press, 1997).

⁸⁰ Consult Jackson, *Quest*, for a discussion of the fallout from the Toronto era, and the number of churches that disaffiliated with the movement after 1996-97.

⁸¹ Gary Best, *Naturally Supernatural: Joining God in His Work* (Cape Town, South Africa: Vineyard International Publishing, 2005).

an influential account of Vineyard experience. Best records a number of charismatic experiences that share many features with early Vineyard accounts. On one occasion he records a healing experience for a bad back of a man who was not a professing Christian, whom Gary and his wife prayed for:

Almost immediately as we began to pray...his back began to twitch, then jerk. Soon he began to shake as the power of God's spirit came upon him. He was very aware of the power that was touching his body as we prayed in the name of Jesus. Within a few minutes, his back was completely free of pain through its entire range of motion.⁸²

This account is reminiscent of the early "clinical" accounts; simplistic, not overly "hyped" or extraordinary, but with physical reactions that Best considered being evidence of the presence of the Holy Spirit. In another event, Best describes a fascinating sequence of epiphanic events at a youth oriented service. First, a female intercessor "had a picture" of a man's left hand with two crushed knuckles. This picture was an "impression" or vision in her mind. Best then spoke to the entire assembly to determine if there was a person with crushed knuckles on their left hand. A young man hostile to the faith and to religion in general, nonetheless emerged to receive intercession. After a prolonged prayer period physiological symptoms were evident on

the man:

His body temperature started to rise until his whole body was perspiring. This confused him because no one else seemed to be affected by the obvious overheating in the room. Next he began to feel a tingling in his body, a slight current that grew more and more intense until he began to fear that he was being

⁸² Best, *Naturally Supernatural* 47.

electrocuted. This current moved through his body and down his arms. Finally it shot into his hand –the one with the injured knuckles....He heard a distinct cracking sound, and then to his amazement, his knuckles reformed perfectly so he could move his hand freely...The young woman who had originally seen the picture began to speak directly to him and said, “When you were six years old you were sexually abused.” She proceeded to identify the man who had abused him. She then related to him a number of details of his earlier life. He went white as a sheet. This could only be God speaking to him.⁸³

This experience of intersubjective verticality detailed by Best contains a number of elements; a group of intercessors praying for a single supplicant, the combination of numerous prophetic “words” or messages from the Spirit received in prayer and offered to the supplicant, physical reactions such as the perspiring, perception of heat, electric “shocks”, and the physical healing itself. Best includes a number of accounts of physical healings that contained many of these same elements and can be classified under the rubric of three-way intersubjective verticality.⁸⁴ This account certainly reveals a “vector of mystery and reverence” (Steinbock’s terms) as a person skeptical towards religious experience moved into a place where he defined this event *qua* religious experience.

Alexander Venter is a South African Vineyard pastor who was a research assistant for John Wimber at the Anaheim Vineyard in the 1980s. Venter went on to write several books on Vineyard subjects with material gleaned from his time with Wimber.⁸⁵ For over twenty years he has been a pastor of a Vineyard church in Johannesburg, South Africa.

⁸³ Ibid., 54-57.

⁸⁴ For example he includes numerous accounts of prophetic “words” connected to physical healings, including legs being lengthened (77, 79) arthritis and hearing (88), an injured arm (108), and a damaged knee (124). He also catalogs occurrences of “deliverances” from demonic oppression (198, 202, 205) and a precise prophetic word of a woman’s name (similar to John Wimber’s account) that had a profound impact on the penitent.

⁸⁵ Venter is the author of *Doing Church, Doing Healing* (Cape Town, South Africa: Vineyard International Publishing, 1998), and *Doing Reconciliation: Racism, Reconciliation, and Transformation in Church and World* (Cape Town, South Africa: Vineyard International Publishing, 2004), which is a theological reflection on his work in the anti-apartheid movement. Venter served as Wimber’s research assistant in 1982, and was the principal editor of the material that Wimber used for MC 510, some of this material written for Wimber was copy written by Venter and included in *Doing Healing*. Venter discusses his relationship with Wimber pages 8-12.

As a close associate with Wimber he is a figure like Best that straddles the time of Wimber's mature charismatic ministry and the contemporary post-Wimber Vineyard. His monograph *Doing Healing* contain elements of the sophisticated "clinical" investigations of healing in comport with Wimber's early writings and yet contains numerous accounts of charismatic phenomenon and pastoral experience like more popular accounts we have inspected. In this way, it functions like a companion volume to *Power Healing* written some twenty years later. Venter's work has the greatest theological depth of any of the works on healing written in the Vineyard. The now-accustomed themes of the kingdom of God, and the function of healing in the already-not yet are noted; in addition the concepts of authority, worldview, expectation of healing, mystery, and God's sovereignty are well supported in *Doing Healing*.⁸⁶ Particularly of theological interest are Venter's reflections on worldview and healing, as they are of a white South African pastoring in Johannesburg, one of the poorest and most violent cities in the world. Thus his understanding of healing more deeply intertwines with concerns of social concern, poverty, racism, and institutional injustice.⁸⁷ Much like Wimber's journey, Venter began his healing experience in a ministerial crisis, with little sophisticated process or reflection, but he developed a robust approach to healing that has essentially become the "codified" Vineyard healing model.⁸⁸

Venter unabashedly claims that epiphanic revelation from God can come in the form of thoughts and words, ideas or pictures in the mind, memories, intuition, emotions,

⁸⁶ See for example Venter's discussion of inaugurated eschatology in pages 74-79, 189 ff. Venter also develops a relatively sophisticated psychological anthropology in the context of how sickness, disease, and demonic influences may harm a person.

⁸⁷ These insights of Venter will be proffered as an area of continued study in contemporary Vineyard theology; as the kingdom of God and social justice is a crucial lacuna not yet developed from the foundations discovered in this present study.

⁸⁸ Not that Venter's work has supplanted *Power Healing* or other Wimber's teachings, but since Venter still travels widely to the U.S. and the U.K., his work and ministry is simply more current than *Power Healing*.

and physical senses of taste, touch, smell, and sight.⁸⁹ All of this potential communication from God may happen in a healing situation; thus it is essential for the practitioner to “practice hearing God,” or understanding the meaning of these types of phenomenon. Venter is in firm concordance with Wimber that a Christian can “learn” or develop their healing ministry; that is to say, it is both a work of God’s mercy and human collaboration. The very experience of a particular instance of healing will likely contain elements of successive knowledge or insight gained by the intercessor. The *telos* of the healing event is not merely the resolution of the illness or vexation, but *wholeness* for the supplicant. Therefore, as we have discovered in other places, the “presenting issue” (Wimber’s term) may not be the actual *cause or root* that needs healing; it may be the physical, outward manifestation of a deeper emotional, psychological or spiritual malaise.⁹⁰

In specific relation to our concept of *intersubjective verticality* he emphatically endorses the effectiveness of *teams* of intercessors, as various members take turns initiating prayer, sensing the work of the Spirit, and cooperatively engaging in the process of healing with the supplicant.⁹¹ As physical manifestations may occur in both the supplicant and the intercessor, these collaborative healing experiences can be taken note of, discussed, evaluated and sensed even within the healing prayer session; even though Venter cautions against developing a dogmatic theology of precisely *what* a particular manifestation might indicate. Thus his suggestions are cautious and limited.

⁸⁹ *Doing Healing*, 192. Venter gives numerous examples of these elements, such as seeing an image of “sticky spider web” which symbolized a besetting sin (220), a vision of a girl in a darkened room symbolizing fear and isolation (237), an “electric current” felt by a man healed from curvature of the spine and a shortened leg (262).

⁹⁰ Venter, *Doing Healing*, 205. He states, “the presenting problem is often a symptom of deeper issues, so we take time with the person to heal the related causes with a view to restoring *Shalom* to the person” See also 210-211.

⁹¹ *Idem*, 205.

While he lists a number of phenomena as *possible* manifestations of the Spirit, he is reluctant to adamantly claim that a particular manifestation (shaking or trembling for example) *must be* an indicator of the Spirit's presence.⁹² Venter's work is of such substantial depth and pastoral insight that it is not surprising that it has held such wide influence in the Vineyard since its publication. I will conclude this stage of our study by examining the work of a contemporary American Vineyard pastor, Robby Dawkins, whose report may lack the theological sophistication of Venter's account, but nonetheless is highly influential as a teacher and practitioner of the charismatic ministry.

Dawkins is a pastor in Aurora, Illinois, who ministers in churches and conferences across the United States and many other countries. He is currently one of the highest in-demand conference speakers in the Vineyard, and likely has the most well-known and respected healing "ministry" in the Vineyard and other third-wave churches. At the encouragement of many leaders in the Vineyard, Dawkins published an account of his miraculous ministry experiences.⁹³ He writes of his own change of perspective and introduction to signs and wonders phenomena, which occurred at a meeting led by a woman whom Dawkins considered to be a fraud. While the woman prayed for him, Dawkins "tipped backwards in the air," fell to the ground backwards, and entered the trance-like state of "resting in the Spirit" for over three hours during which he had an extraordinary vision. This vision consisted of Dawkins re-enacting the "dry bones" vision of Ezekiel 37, with himself as the principal actor, not the prophet Ezekiel. God "spoke" to Dawkins, telling him that he was among those "dry bones" who needed to be revived, as

⁹² Idem, 309-312.

⁹³ Robby Dawkins, *Do What Jesus Did: A Real-life Field Guide to Healing the Sick, Routing Demons and Changing Lives Forever* (Minneapolis, MN: Chosen Books, 2013).

he “became aware of my dry condition.”⁹⁴ After his strength returned, he attempted to stand and speak with his wife, but could not speak coherently and could barely keep his balance or equilibrium. This experience created a passion for evangelism, and a fearlessness that allowed him to minister in crime-infested neighborhoods in his town. He states that this experience “was the beginning of a journey toward understanding what it means to be a carrier of His presence.”⁹⁵ Dawkins relates numerous examples of epiphany that are quite familiar to this study. He relates countless instances of divine healing in response to prayer, physical responses to prayer including the feeling of electricity, heat, or pressure, and prophetic manifestations such as knowledge of persons and circumstances that are unknown to the intercessors through natural means.⁹⁶ In many of these cases, the psychological state of the supplicant is often peace, a sense of relief, belonging, or an increased sense of being accepted and loved by God.⁹⁷ Dawkins speaks often of receiving an “impression” from the Spirit that he understands as a prophetic communication from God. Interestingly, these communications are not restricted to mental processes, for Dawkins contends that at times *his own physical body* can be the receiver of the communication. On one occasion, while praying for a woman involved in witchcraft, Dawkins notes:

Right about then, I felt this slight pain between my shoulder blades. I sensed that it wasn't a natural pain, but a sympathy pain- like a prophetic manifestation in my body of something that was going on with her...I asked her 'By any chance, do you have a bad back pain?' "Yes," she said. I got another impression from the Spirit and asked her, "Was it from a car accident two years ago?" She said "Yeah,

⁹⁴ Ibid., 46-7.

⁹⁵ Ibid., 48.

⁹⁶ In recent years Dawkins and some of his Vineyard associates have become the subject of a number of documentary films, including *Finger of God*, *Father of Lights* and *Furious Love* filmed and produced by Darren Wilson. All of these are available at www.robbydawkins.com.

⁹⁷ In *Power Healing* Wimber refers to these changed mental or psychological states as “inner healing” or “healing of emotions”, 79-81.

it was two and a half years ago- I was in a bad car accident...I've been through three surgeries but they can't fix it."⁹⁸

Dawkins states that this woman's back was healed in response to prayer. Other possible forms of prophetic revelation could include such things as "popping" words, scriptures, images, or symbols into an intercessors' conscious thought processes while they are praying.⁹⁹ Since publishing this work, Dawkins continues to minister and travel widely with Vineyard and Charismatic circles; many stories of similar revelatory phenomenon could be catalogued from the accounts of these trips.¹⁰⁰ The vast majority of these accounts would have similarities to the forms of prophecy and prayer that have we have examined thus far.

From this detailed analysis, it is quite evident that there are a number of characteristics of intersubjective verticality that have been present throughout the Vineyard history; from the beginning era when John Wimber was first introduced to signs and wonders ministry, through the various growth stages of the movement, and in the contemporary practice of ministers like Alexander Venter and Robby Dawkins. Despite the prodigious amount of data available to our study, several questions remain unanswered. For example, in these occurrences of intersubjective verticality, the possibility of evidence, verification, and falsification of these epiphanic moments is a

⁹⁸ Dawkins, *Do What Jesus Did* 70-71. He refers to these manifestations as a "sympathy pain" or a "temporary, prophetic manifestations of pain or discomfort someone else is experiencing from a condition he or she has that needs healing", 113. Wimber spoke often of this in his teachings on healing as well.

⁹⁹ *Ibid.*, 69.

¹⁰⁰ Many accounts of epiphanic phenomenon that fit the intersubjective verticality trope can be found on the Vineyard U.S.A. website, <http://www.vineyardusa.org/site/voices-vineyard>; and on numerous other sites such as Vineyard United Kingdom, <http://www.vineyardchurches.org.uk/resources/insights/praying-on-the-streets/>. In addition, many Vineyard church websites and blogs contain stories of prophetic manifestations, healings, and other charismatic phenomenon that would be in general concordance with the examples related above. In keeping with Wimber's desire to "equip the saints" many of these stories are of men and women who are not professional ministers, but lay people "doing the stuff" in the Vineyard idiom.

constant tension; that is at times a source of questioning for Vineyard practitioners.

Obtaining a firmer grasp on how these moments present themselves within the context of religious experience will conclude this phenomenological investigation.

3. Evidence in Intersubjective Verticality

This chapter has sought to investigate Vineyard charismatic praxis from a phenomenological method based on allowing these diverse phenomena to “speak for themselves.” As such, this investigation has ventured into arenas not typically studied by other philosophical projects. Building on Husserl and Steinbock, a new category of givenness was developed, of *intersubjective verticality*, which is suitable for describing these unique experiences. It was also established from Steinbock’s work that we would expect epiphanic charismatic experience to have particular manners of evidence and authenticity that differ from other modes of presentation; thus issues of deception, illusion, and confirmation will have particular characteristics as well. We will find that these concerns arise in Vineyard experience as well, therefore practitioners suggest, as St. Teresa did, ways of determining valid from illusionary experiences.

At first glance it is quite obvious that there are at least two distinct classes of charismatic phenomena in our study. The first class would be those whereby “evidence” or evaluation is more easily obtained; that is, there is often a clear binary outcome of the experience: either that proclaimed healing occurs or it doesn’t, or the natural phenomena (as in Paul Cain’s earthquake predictions) occur or not. The second class is more mysterious, subjective, and closer in kind to those experiences of Steinbock’s mystics, as it refers to inner “spiritual” or “psychological” healings which are dependent on the

report of the witness or suppliant to “authenticate” the validity of the experience. I shall first treat the more “objective” experiences, and then turn to the more private mystical encounters.

In both Wimber’s and Venter’s paradigms, there is an explicit function of a “feedback loop” within the five-step prayer model that encourages the intercessor to solicit feedback from the suppliant in order to increase the efficacy of the prayer. Further, Wimber in conferences and other events actively encouraged participants to give reports as to the efficacy of prayer that was received.¹⁰¹ Numerous reports from sources offer both negative and positive reinforcement of the process, as several Vineyard practitioners were not shy in offering accounts of “failed” healing prayers, as in the case of David Watson, Chris Wimber, and even John Wimber himself. In these cases, the “failure” was often attributed to the already/not-yet nature of the kingdom or there was a general appeal to the mysteries of God’s sovereignty in these matters.

The more sensational proclamations of individuals like Paul Cain had less need for statistical inquiry, as their public nature made it quite simple for others like Ernie Gruen to ascertain their “accuracy.” Even then, defenders of Cain such as Wimber and Deere often allowed that the epiphanic experience itself was authentic, but suggested that Cain missed on the *timing* or *application* of the revelation. Hence, the experience was evaluated on multiple levels of depth and nuanced in efficacy.

¹⁰¹ There were also other studies done in order to ascertain the effectiveness of Wimber’s prayer model. For an example, consult Dr. David Lewis *Healing: Fiction, Fantasy or Fact?* (London: Hodder and Stoughton, 1989) which is an examination of Wimber’s ministry trips to London in 1985. Dr. Lewis is a Royal Anthropological institute member who conducted interviews and issued questionnaires to over 2000 participants in order to collect sociological data on healing, prophetic “words” and other charismatic epiphanic phenomena. This type of research is potentially fascinating, but outside the scope of the phenomenological methodology of this paper.

Steinbock writes that St. Teresa was quite aware of the possibility of deception, and thus such things as “manners of collaboration and confirmation” were employed to evaluate the genuineness of the experience.¹⁰² Vineyard intercessors in our study also noted that through prior experience they have been able to track or evaluate the validity of certain revelatory experiences, even if they were of a more subjective nature. Some prophecies have powerful and immediate effect; at other times the effect is delayed.¹⁰³ The most significant form of evidence is the many instances when the prophetic words have startling accuracy or contain great detail that is meaningful to the supplicant. The intercessors related instances where the “knowledge” of the prophetic word contained such precise detail of events, places, names that there was no rational explanation for how the intercessor could possibly have gained this knowledge.

In the cases where there was no discernable immediate effect, several possible explanations were offered. Being fully aware of the subjective and imprecise nature of the process, the intercessors acknowledge the possibility of deception.¹⁰⁴ The process of sifting of true from deceptive revelation involves testing the content of the prophecy to see if it is “sensible,” in accord with the teachings of scripture and the historic doctrines of the church.¹⁰⁵ Wimber was adamant that the “word” given should be evaluated by the

¹⁰² Steinbock, *Phenomenology*, 117.

¹⁰³ Wimber, Best, and Dawkins all relate situations that fit this pattern.

¹⁰⁴ As were the writers of the New Testament, who added the injunction to “test the Spirits” or evaluate revelatory messages: I Corinthians 14:32, I Thess. 5:18-22, I John 4:1.

¹⁰⁵ Salient to this discussion is the historical inquiry regarding charismatic phenomenon in the church. Vineyard authors frequently cited the experience of Jonathan Edwards (Wimber, *Power Healing*, “Board Report”, Deere, *Surprised by the Power of the Spirit*, Chevreau, *Catch the Fire*). Wimber was especially fond of the accounts of epiphanic phenomenon cited in Wesley’s Journals (*PE* 59, 228ff as examples), along with John White (*Spirit* 75-79) and Deere (*Power of the Spirit* 88). Also frequently cited were the words of Charles Finney, “the Holy Spirit descended upon me in a manner that seemed to go through me, body and soul. I could feel the impression, like a wave of electricity, going through and through me. Indeed

suppliant, and was wary of prophetic messages given in the form of ‘Thus saith the Lord...’.¹⁰⁶

An intriguing broad theme within concerns about evidence and deception is the relationship between the more dramatic phenomenon evidenced in the “Toronto blessing” such as “resting in the spirit,” extreme physical reactions (laughing, violent shaking, jumping etc.) and the efficacy of the prayer or epiphanic experience. While Chevreau denotes numerous instances where individuals obtained healing (physical, emotional, spiritual) while undergoing these intense manifestations; other Vineyard authors are more cautionary in explicitly attributing a causal relationship between the phenomena and healing. Venter holds that even in these dramatic manifestations, deception and discernment is crucial; as these experiences could be generated by the Spirit, by human persons, or even Satan.¹⁰⁷ He writes:

We must avoid two extremes with regard to manifestations: identifying spiritual phenomena too readily with God’s Spirit or the demonic, without discerning the human element (that leads to a naive endorsement of what happens); dismissing the phenomena as “emotionalism” or “deception,” not discerning the Spirit’s work, resulting in critical indifference and rejection. The authenticity and effectiveness of the encounter should *never* be judged by the intensity of the human response, by the outward “shows of power” or lack thereof.¹⁰⁸

it seemed to *come in waves and waves of liquid love*; for I could not express it in any other way.” Charles Grandison Finney, *Memoirs of Reverend Charles G. Finney Written By Himself* (New York: A.S. Barnes, 1876), 13–23.

¹⁰⁶ Venter also cautions that “words” should always be given in humility due to the “already-not yet” nature of the kingdom. In some ways then, the intercessor is caught up in the interpretive process, and therefore the possibility exists for the “message” to be corrupted. This hermeneutical-linguistic question lies beyond the scope of this investigation.

¹⁰⁷ Venter, *Healing*, 300. St. Teresa is also quite aware of multiple possible sources for her experiences of rapture, including “self-deception and deception from another,” Steinbock, *Phenomenology*, 119.

¹⁰⁸ *Ibid.*, 304. It is quite notable that Steinbock similarly quotes St. Teresa’s awareness that these physical manifestations may be mistaken for authentic “rapture,” but could instead be instances of “being carried away in foolishness.” Steinbock, *Phenomenology*, 118–19. Wimber also cautioned regarding the possibility of deception, see for example *The Way in is the Way On*, 244–47.

However, Venter is equally opposed to merely dismissing manifestations out of hand due to their strangeness, as this runs the equal risk of dismissing the possibility of the Spirit's work. While the Scriptures do record many examples of physical responses to the presence of the Spirit,¹⁰⁹ it is not surprising that these instances are not exhaustive. Further, the ever-present element of the mystery of the kingdom entails that multiple forces could be at work.¹¹⁰ Regardless of these potentialities, he holds that we may, with time and experience, better perform this discerning task. By focusing not on the manifestations themselves, but on the *fruit* of the epiphanic experience in lives of the supplicant and the intercessor, more sureness can be

obtained. Thus:

if the phenomena result in healing, cleansing, transformation, joy, peace, intimacy with Jesus, obedience to His Word, it is of God. If it leaves a person more depressed, fearful, selfish, disobedient, divisive, carnal, it is the fruit of fallen nature (Galatians 5:19-21) and the "wisdom of the devil" (James 3:14-16).¹¹¹

Therefore, if the message has an emotional, spiritual, or cognitive effect on the supplicant, the intercessor can then be more confident that the message was divine in

¹⁰⁹ Venter lists scriptures from Jeremiah 23:9, Nehemiah 8, 2 Chronicles 5, and Acts 2 as samples of extreme physical responses to the presence of God's Spirit. Certainly more scriptures could be cited to defend the human physical response to the power of God.

¹¹⁰ Venter also makes the stimulating contention that it is no surprise that these extreme reactions in the human body could occur, as "we experience resurrection power in our bodies" and "if the *full* resurrectional power of the Spirit came on us, our bodies would explode or be transfigured into glorified bodies, like Jesus' glorified body." 306.

¹¹¹ Ibid., 308. Wimber as well places emphasis on the "fruit" of the experience, evidenced by statements such as this from *The Way in is the Way On*: "So my question to someone after they've shaken, fallen down, or made a noise is this: 'Do you love Jesus more? Do you believe in Him more? Are you more committed to Him? If the answer is "Yes!" then praise the Lord!'" 250.

nature.¹¹² However, Vineyard practitioners related occasions where revelatory communication to supplicants had little effect at the time, even though the intercessors were quite convinced they had processed the prophecy correctly, and so concluded that the supplicant was unable or unwilling to recognize the divine nature of the message. In other cases of healing for example, the healing itself was progressive or occurred at some point after the initial epiphanic event.

In many cases, the intercessors related that after valid prophetic words were given, the supplicants experienced a release from anxiety, fear, depression, anger or other negative emotional states, and an increase in positive emotional states such as love, peace, joy, calm, courage, faith, or the like.¹¹³ However, Wimber was adamant that the occurrence of phenomenon was not *certain* evidence of anything, as “these experiences do not ensure healing; healing is an internal work of the Holy Spirit”.¹¹⁴

Here, it’s important to recall our earlier contention that the uniqueness of the prophetic revelatory phenomena lies in its characterization of three way communication. Indeed, the supplicant is not an automaton, but cognitively processes the prophetic revelation spoken to them by the intercessor. A closer assessment reveals a similar phenomenological pattern that emerges: raising the very question “does this make any sense to you” *presupposes* not only the possibility of error, but also that the *supplicant*

¹¹² Particularly fascinating in our study were those occurrences of revelatory phenomena that contained a message given to the supplicant of extraordinary accuracy and detail even though the intercessor and supplicant were unfamiliar to one another, and thus, this type of information was not likely to be obtained through natural means.

¹¹³ This matter of evidence is stated by St. Teresa as “But it is in the effects and deeds following afterward that one discerns the true value of prayer; there is no better crucible for testing prayer.” Thus, for St. Teresa a crucial sign of the authenticity of the mystical experience is growth in Christian character. Quoted in Steinbock, *Phenomenology*, 121.

¹¹⁴ Wimber, *PH*, 223.

can, and should, undergo the testing and verification process.¹¹⁵ In this “feedback loop” not only does the particular prophetic word given at the moment undergo testing, but the *prophetic process itself* becomes subject to verification and falsification. While one could certainly think of numerous cases where this prophetic phenomenon has been an occasion for abuse, mind control, or punishment (the obvious cases of doomsday cults come to mind), closer examination would likely reveal that at some point this revelatory cycle became corrupt.

4. Withdrawal and Idolatry in Intersubjective Verticality

Intersubjective Verticality as a manner of givenness is obviously subject to the same possibilities of withdrawal and idolatry as other epiphanic experiences would. We may then ask, what does *withdrawal* look like in intersubjective verticality? In Steinbock’s examination of St. Teresa, he poses the question this way:

If God’s presence is overabundant, without measure, as the mystics describe, then how do we account for lapses in his presence? How do we account for the mitigation of vertical presence, the experience of not being “in touch,” of being distant from the Holy, or even of being abandoned?¹¹⁶

The mystics described this paucity of givenness in many ways; as a “dryness,” “dark night,” “affliction,” “exile,” or “veiledness.” Certainly few, if any, Vineyard authors proposed that the charismatic experience would be an unrelenting fullness of the presence of God; if anything, early “failures” in healing were ardent testimony of the

¹¹⁵ Steinbock relates a similar mechanism in his study of St. Teresa, where she notes the absolute necessity of having an experienced and prudent confessor with whom one can receive counsel regarding the validity or efficacy of one’s mystical encounters. Steinbock, *Phenomenology*, 124-125.

¹¹⁶ *Ibid.*, 149.

exact opposite.¹¹⁷ As we have seen, Wimber placed a strong emphasis on God's sovereignty in practice of the *charismata*, thus making room for the possibility of withdrawal. Thus, not only was the already/not yet nature of the kingdom of God a factor in the effectiveness of healing, but the very "strength" or perceived depth of any particular epiphanic experience could vary as well.¹¹⁸ Also pertinent in this conversation would be the varied issues of suffering experienced by those devoted to God, whether due to their own actions, natural causes, or the evil of others. In this manner, absence and withdrawal can also be experienced *intersubjectively*, just as epiphanic *presence* can be intersubjectively experienced. This could certainly have been the case in the corporate mourning over the illness and death of David Watson, Chris Wimber, and John Wimber; but it would be a mistake to equate "failure" in healing with experienced absence of God's presence, for even in suffering, God's presence may be felt.¹¹⁹ Thus "withdrawal" is not coterminous with a lack of healing; as even in the cases of praying for the terminally ill, God's presence might still be felt.¹²⁰

¹¹⁷ This would especially be in mind when we consider Wimber's overall "Warfare" conception of the ministry of healing; that is, the Christian is conscripted into ever-present conflict with the "forces of Satan" seeking to destroy or corrupt God's creation. Also it goes without saying that Vineyard adherents would be subject to the more "ordinary" existential experience of "dryness" or the "dark night of the soul" common to all faith participants. The focus of this study has been on the particular givenness of charismatic manifestations of the Spirit's power.

¹¹⁸ Wimber was fond of saying, in his homespun idiom, "sometimes the Spirit comes in power, and sometimes we drink coffee and call it a night."

¹¹⁹ Dr. Peter Davids writes that suffering can occur from conflict with the world (Romans 8:18), in identification with the suffering of Christ (Philippians 3:10), or as a means of developing "Christian endurance" (Romans 5:3), in "Suffering, Endurance and Relief", *ETS* Vol. 3, No. 4, (July-August 1986). Wimber wrote that "God uses our suffering to fulfill his purposes and bring maturity to our lives." "Why Christians Suffer" *ETS* Vol. 2 No. 1, (Winter 1988) 14. Also consult John Wimber, *Kingdom Suffering: Why do People Suffer* (1990) booklet available from www.vineyardresources.com.

¹²⁰ Wimber, *PH*, 163-65; Venter, *Doing Healing* chapter 19, "Ministering Healing to the Dying and the Dead", 282-96. Wimber's foundational experience for this was his friend Gunnar Payne, who experienced the traumatic loss of both of his children, and yet did not renounce his faith in the midst of his suffering. See Wimber, "Why Christians Suffer", 2.

Even in relating all this, the corporate experience of absence and withdrawal is noted by Vineyard authors. Wimber spoke of a “waxing and waning” of the presence of God. Speaking of the experience of the Anaheim Vineyard, he wrote, “there were times when we had a great sense of nearness and times in which there seemed to be a *withdrawal to some degree*.”¹²¹ While there was often little explanation of withdrawal beyond the appeal to sovereignty and mystery, the encouragement to prevail in the faith in the midst of absence and suffering is prevalent in the Vineyard literature.¹²²

What might *idolatry* look like in intersubjective verticality? If, according to Steinbock, “idolatry is a reversal of the orientation of loving and only occurs in the face of that vertical movement,”¹²³ how would this be identified in our study? If *idolatry* is the flattening, denial, or replacement of verticality, what might that look like in intersubjective verticality in Vineyard Charismatic experience? He continues, “for the mystics, there is no neutral giving; we are either moving in the direction of verticality or in the direction of idolatry.”¹²⁴ For the mystics, idolatry comes in three distinct modes; the “self and pride,” “attachment to the world,” and “delimitation,” or the complete denial or refusal of verticality.¹²⁵

First, in considering the modes of self-love and pride, several identifications arise in our study that may be relevant. Wimber frequently reacted against those who attempted to designate him as a *healer* or *prophet*, as in his mind this violated his understanding of the *charismata* as a *gift* of the sovereign Spirit. As we noted in this study, his very early ministry success did cause him to swell with self-pride, which had

¹²¹ Wimber, “Season of New Beginnings”, *ETS* (Fall, 1994), 5.

¹²² Essentially the same ultimate conclusion of Steinbock’s mystics, *Phenomenology*, 165.

¹²³ Steinbock, *Phenomenology*, 166.

¹²⁴ Steinbock, *Phenomenology*, 166

¹²⁵ *Ibid.*, 212.

numerous negative consequences. Steinbock argues that the essential nature of pride is this: “The problem then, is that being consumed with ourselves...we implicitly turn away from holiness, becoming, as a consequence, more susceptible to evil.”¹²⁶ He defines pride as “the point of life, the work, and so on is the self; the movement of the work...ends in the self.”¹²⁷ Beyond personal grandiosity, how else might pride and love be manifested in intersubjective verticality in the epiphanic experience of the Vineyard? From this study, it is evident that idolatry in the form of love of self and pride would be manifest in the placing of oneself in the place of the divine, which would impinge on the sovereignty of the Spirit. This might evidence itself in the Vineyard as a profound rejection of the mystery of the kingdom of God, possibly by collapsing the eschatological tension to the “already” side of the equation if you will. How might this be so? If fundamental to Vineyard praxis is a commitment to live in the tension of the kingdom here and not yet, than an over-realized eschatology would entail placing more responsibility and weight for the success of healing on either the intercessor or the supplicant. For example, like the disciples in John 9, the claim made by the illness or misfortune may be the result of sin; thus only confession of sin would release healing and restore *shalom*. A step further would be to “blame the victim” if prayer for healing did not occur (a claim that Wimber, Venter, Best and others stridently argued against). In other forms of charismatic epiphany (deliverance from spirits, prophecy, etc.) a refusal to account for mystery, for suffering, or possible absence of the Spirit’s power, would also collapse the tension of the kingdom and would also be idolatry.¹²⁸

¹²⁶ Ibid., 214-15.

¹²⁷ Ibid., 215.

¹²⁸ In the case of controlling or abusive prophetic words, one may discover through phenomenological investigation a different pattern emerging; in effect, the supplicant may be treated or compelled to act as an

An attachment to the world is the second mode of idolatry, evidenced by the complete immersing of oneself in addictions or distractions that inhibit verticality. This “idolatry of the world” (Steinbock’s term) contributes to the establishment of secularism or the complete rejection of the vertical. Steinbock describes chemical or psychological addictive behaviors such as alcoholism, drugs, overeating, overwork, promiscuity, and self-indulgence as *spiritual* disorders at their most basic level, as they inhibit the possibility of verticality, therefore functioning as *reversals* of verticality. These “idols” have a power beyond themselves, and can become entrenched in systems that have their own force, and demand us to treat things and ideas as absolutes, thereby powerfully undermining our vertical relations.¹²⁹ However, even potentially healthy human endeavors like exercise, when used as a surrogate for harmful additive behaviors, can function on the same order of experience and thus be idolatrous, serving to reverse the absolute and the relative. This is so because “the violence of idolatry emerges when we treat relative objects absolutely, inverting the absolute and the relative, constituting a de-spiritualization of our lives.”¹³⁰

The great ruination here comes about because, in the Abrahamic tradition, living in verticality entails “the reparation or redemption of the world, realizing the presence of God or performing works for glory of God, participating in salvation history.”¹³¹ Thus, this expression of idolatry is not merely a passive acceptance of the status quo, but a refusal of the task of transforming self and world. How then, might this mode of idolatry

automaton, which violates the pattern of revelatory gifts in both the Scriptures and Vineyard practice. In effect, idolatry in prophetic phenomena would entail a profound violation of verticality, for the intercessor takes the place of the divine.

¹²⁹ Steinbock, *Phenomenology*, 220.

¹³⁰ Ibid., 226.

¹³¹ Ibid., 227.

materialize in Vineyard theology and praxis? One possibility would be a dynamic move to the opposite pole of the kingdom antinomy, i.e. an adoption of a consistent or completely future eschatology. This would be epitomized by an acceptance of disease and unhealthy psychological or spiritual behaviors leading to an abandonment of the practice (or even the possibility) of healing or restoration of peoples and communities. In effect, this rejection of the Vineyard birthright would be akin to abandoning the task of “the reparation of the world,” or a complete abandonment to the flattened world of secularism. A further danger here would be to see the world as *mundane*, that is, living in the belief that the world is self-grounding and its own ultimate source, as an absolute. This is the unveiled trait of secularity.¹³²

The final expression of these modes of idolatry is *delimitation*, or the complete denial or refusal of verticality, as one’s orientation towards a thing or “dimension of experience” becomes entirely flattened or self-enclosed, thus allowing no vertical dimension whatsoever.¹³³ This mode of being sets the Holy as completely impossible or incomprehensible in human experiencing, and sees only human history and no *Heilsgeschichte*. In the Vineyard context, this would be a move beyond even cessationism, for it would necessitate the rejection of the Holy; could one say, then, that this temptation of idolatry would be unthinkable in the Vineyard? I do not think this is the case, for Steinbock’s claim about delimitation is more than merely a philosophical claim about reality; it is a manner of living that refuses to accept the gifts or blessings from God as given for “the glory and honor of God, or to serve God and humanity” and instead, utilizes these gifts to enrich themselves rather than to express them vertically. If this is so,

¹³² Steinbock, *Phenomenology*, 227.

¹³³ Rudolph Bultmann’s project of “demythologizing” Scripture would be a likely candidate for this category of delimitation of verticality.

then the idolatrous temptation to enhance one's reputation as "a healer" or "a prophet" would certainly delimit the possibility of opening up to the Holy. While not a temptation unique to the Vineyard practitioner this form of idolatry could very well be a strong force in a movement that emphasizes the presence and gifts of the Spirit.

Conclusion: What do our Experiences Tell us? Eschatology in the Intersubjective Verticality of the Vineyard

Steinbock contends that vertical experiences of epiphany have their own internal logic and evidential character that cannot be subsumed from outside the experience itself.¹³⁴ In the same way, prophetic epiphanic experiences also have their own distinct manners of givenness, and must be judged within their own manners of appearing. By letting these diverse phenomena appear without prejudice, this investigation has shown that prophetic revelatory encounters have their distinct modalizations, matters of evidence, and possibilities for deception and illusion. As such, they open themselves up to serious philosophical scrutiny, and need not be dismissed as illusory subjective experiences. It has become evident in this study that throughout Vineyard history, certain characteristics of the charismatic epiphanic encounter can be delineated. Integral to this is the close association with the theological paradigm of inaugurated eschatology; indeed, the words and the works are so closely related one cannot be called truly “Vineyard” without the presence of the other. The works of the Spirit require the foundation of inaugurated eschatology; the theology of the kingdom must be enacted by the works in order to maintain its own inherent logic. It has further been established that collapsing to either pole of the dynamic tension, that is to say, adoption of a “triumphalist” pneumatological praxis and a realized eschatology is a move towards idolatry; so also a cessationist pneumatological praxis and a completely futuristic eschatology would entail a similar rejection of verticality and be idolatrous. The Vineyard practitioner and theologian must dwell in the tensive awareness of the kingdom that is here but yet coming.

¹³⁴ Ibid., 116.

CHAPTER FIVE: Extending Vineyard Kingdom Theology

1. Vital Elements of Vineyard Theology and Praxis

1.1 Inaugurated, Enacted Eschatological Vision of the Kingdom

As it moves into its fourth decade, the Vineyard has reached a point where theological maturity is not only overdue, but necessary. In order to engage in ecumenical dialogue with other traditions, it must be ready to confidently identify its theological commitments, and have sufficient knowledge of other traditions in order to identify similarities and differences between varying communions. A major goal of this work has been to provide one set of answers to significant questions such as what are the central theological distinctives of the Vineyard, and in what other traditions might they find companionship or comfort?

Like many emerging movements, the Vineyard has certainly struggled with theological self-definition. Formulations such as “a church in the reformed tradition that moves in the power of the Spirit” had some validity, but this study has shown they certainly are not adequate. The diversity of traditions, approaches, and theological structures that make up the movement somewhat occlude precise theological definition. The varied threads of the Vineyard fabric strengthen the garment, but make precise organic definition exceedingly difficult. Thus the question becomes, what exactly is the “theological center” to which this set is orientated towards? I have been contending that the central distinctive of the Vineyard movement is undoubtedly the “inaugurated, enacted eschatological kingdom of God.” While it is true that many Christian denominations and traditions identify with the kingdom of God *leitmotif*, the Vineyard’s

theology and praxis sets it apart in this regard.¹ The kingdom of God was *inaugurated* in the mission of Jesus, is fundamentally *eschatological* as it points towards God's ultimate triumph, and it is *enacted* through the Holy Spirit in the life of the church.

Eschatology, then, is the *central theological locus* of the Vineyard. It is true that, with the orthodox Christian traditions, the Vineyard holds a high Christology and sees the birth, life, death and resurrection of Jesus Christ as the principal events in *Heilsgeschichte*; however, the story of Jesus also highlights the coming of the kingdom- the prolepsis of a future event, when "all will be all in all." This kingdom metanarrative requires a robust theology of the third article, in that, the coming and work of the Spirit as eschatological, the "first fruits" of a future comprehensive consummation is pivotal. The coming of the kingdom of the triune God means that the power and presence of the future has forced its way into the present- hence, the "presence of the future." Rudolf Bultmann stated, "In every moment slumbers the possibility of being the eschatological moment."² The essential veracity of his claim is evidenced in Vineyard praxis- *every moment can be a moment when the powers of the eschatological kingdom of God may be enacted in the present.*

¹ This is one of the issues that surfaced in the phenomenological study of Vineyard praxis, and why *enacted* is a crucial element in this formulation, a suggestion given to me by Dr. Derek Morphew.

² Rudolf Bultmann, *History and Eschatology*. Gifford Lectures 1955. (Edinburgh: University Press, 1957).

1.2 A Kingdom Breaking Through in the Present

In the case of the Vineyard, then, what does it mean to engage theology “from the ground up?”³ What makes its theology “distinctively Vineyard” as it were? Perhaps another way to diagnose this is to ask “what does the kingdom do?” In our study of the parables of the kingdom, we saw essentially that the kingdom, *grows, builds, and forcibly advances*. It could also be said that the kingdom of God advances *violently* against the enemy. In examination of Vineyard praxis, there was an explicit connection between healing, restoration and wholeness overcoming exclusion, division and sickness as signs of kingdom advancement.

With Pentecostals and Charismatics, the Vineyard shares a common belief that *God acts today in much the same way he has throughout history*- we know and experience the creating and sustaining Spirit of life intervening in God’s world. John Wimber taught his parishioners “to do what the Father is doing.” Explicit in this formulation is the claim that God is *always* at work, *always* pressing in on the present, *always* making the breakthrough of his kingdom a powerful reality. More than this, the *tension* of the kingdom’s presence sets Vineyard praxis apart from other continuationist groups. As we have seen, in praying for the sick for example, the present/future tension of the Spirit enables *both* the possibility of healing and provides a theological explanation for when the healing *doesn’t come*. This present-future tension of the Spirit is regnant throughout other forms of Vineyard practice and experience as well. Thus any extension

³ In his essay “Saul’s armor: the problem and the promise of Pentecostal theology today” *Pneuma*. 2001. 23: (1 Spring) 115-146, D. Lyle Dabney says of Pentecostals “ They have failed to take themselves seriously as a movement with an implicit theological trajectory of their own, and thus have neglected to ask the hard questions of their own beliefs and practices and then to pursue the disciplined task of rendering an account of their faith to Christian and non-Christian alike.” 125. This project has been a tentative first step in executing such a process for the Vineyard movement.

of Vineyard theology into other foci must maintain this eschatological tension in order to remain authentically Vineyard. If this is so, then human experiences such as suffering, struggle, and the “withdrawal” of God’s presence would be expected in light of the conflict or warfare between kingdoms that Wimber embraced from the work of Kallas. All this shows that whether in anthropology, hermeneutics or justice, collapsing to either an entirely *realized* conception or an entirely *future* one, or denying the reality of human suffering or conflict would cease to be a truly Vineyard construct. While the kingdom theology and pneumatological praxis of the Vineyard may be in place, theology as a form of human inquiry has not been fully formed. Therefore quite expectedly, there may be new resources available to extend, challenge, or reinforce the theology of Ladd, Kallas, and Wimber. Two contemporary scholars that immediately emerge as possible interlocutors are N.T. Wright in kingdom studies, and Craig Keener in pneumatology. I shall concisely touch on several areas where these thinkers can extend and challenge Vineyard theology.

1.3 Contemporary Versions of the Kingdom Story

While there has been, as of yet, little reason to abandon the consensus view exemplified by George Ladd, studies on the kingdom have continued to examine the teachings of Jesus on this and other topics. Perhaps the best examples are the continuing “Third Quest,” the related “Jesus Seminar” and works written in response and reinforcement of the respective positions.⁴ N.T. Wright has arguably become the most

⁴ Dr. Derek Morphew provides a Vineyard appraisal of the so-called “Third Quest”, including the Jesus Seminar, in *Breakthrough* 240-49. Other kingdom studies such as Bruce Chilton’s *Pure Kingdom: Jesus’ Vision of God* offer valid insights, but in the case of Chilton’s thesis that the message of the kingdom being God’s self-disclosure - “God in strength” - one struggles to ascertain just what his thesis may offer to a practicing church, especially a church of pneumatological praxis like the Vineyard. Supremely helpful for

vocal foil of the product of the Seminar. The first three volumes of his magisterial multi-volume work “Christian Origins and the Question of God” dealt with the kingdom theme extensively.⁵ It would be impossible to even adequately address the major themes of this work in several pages; hence I will restrict this reflection to some comments as to the potential for his work to extend Vineyard eschatology. Wright’s work is well-known among Vineyard pastors and leaders, and has been a theological influence on the movement for many years.⁶ It would be no understatement that from the Vineyard perspective, Wright is a most compelling advocate of kingdom theology and inaugurated eschatology.

Overall it’s clear that Wright reinforces the inaugurated eschatology consensus view typified by Ladd. His work does not attempt to overturn or revise this consensus, but adds considerable understanding of late Second-Temple Judaism that sheds light on the Jewish expectation of the kingdom.⁷ Wright helpfully dissects the contrary positions of Second-Temple Judaism regarding kingdom expectations, which naturally leads to the even-greater disparity with Jesus’ conceptions of the kingdom.⁸ Wright elaborates on the points made by Kallas about the essential nature of conflict between kingdoms being the

gaining context on the Third Quest is Part One of James D.G. Dunn’s *Jesus Remembered: Christianity in the Making Volume I* (Grand Rapids, MI: Eerdmans, 1993).

⁵ Wright’s first two volumes, *The New Testament and the People of God* and *Jesus and the Victory of God* are most helpful for kingdom studies, but the idea resurfaces throughout the series. The Fourth volume in the series, *Paul and the Faithfulness of God* (London/Minneapolis: Fortress, 2013) is dense and lengthy, but extremely useful for those engaged with dispensationalist theology, as in this author’s opinion, Wright deals a death blow to the dispensationalist separation of Israel and the church in this volume.

⁶ Wright has also had a tremendous influence on the Vineyard movement’s close cousin, the New Wine renewal movement in Anglicanism. Wright embraces the modern day operation of the *charismata*, including healing, and was a strong advocate for Vineyard-style ministry while he was the Bishop of Durham. His popular-level work *Simply Jesus: A New Vision of Who He Was, What He Did, and Why He Matters* (London: HarperOne, 2011) discusses the relevance of Jesus’ healing ministry for the church.

⁷ Wright uses this grounding in other fascinating ways as well. For example, his predisposition towards the present-future tension implicit in the kingdom is evident in his rejection of certain formulations of Q that suggest a “realized” Early Q, and a “future” tensed Late Q. *NTPG*, 439-40.

⁸ See especially *Jesus and the Victory of God* chapter 10.

horizon against which Jesus identifies the real enemy of God's people as *not* the present Roman occupiers, but the cosmic usurper Satan.⁹ Wright supports Wimber's contention that this fight is an essential sign of the kingdom's presence, as "a present reality, in which people can share, but which still awaits some sort of final validation."¹⁰ These elements function more as reinforcement for the consensus view, so in some respects Wright's voluminous accounts reinforce and add depth to the conclusions of Ladd's proposals more so than advancing new theses. Where Wright does provide new territory for the Vineyard scholar to explore is his expansion of the kingdom concept to cosmic realms; indeed, his retelling of the kingdom growth parables to include cosmic realms is a principal concern in his *Surprised by Hope: Rethinking Heaven, the Resurrection, and the Mission of the Church*.¹¹ This popular level work reforms and extends the conclusions of *The Resurrection of the Son of God* and offers a vision of restoration and renewal of creation that could extend enacted eschatology in new ways. Wright's expansive vision of the kingdom encompasses an entirely renewed creation, for "space is to be redeemed, time is to be redeemed, and matter is to be redeemed."¹² Wright sees the renewal of matter especially being a foil for Platonic/Gnostic tendencies that still plague western thought by denying the good of God's created world. This renewal of creation is universal and all encompassing, and includes the re-ordering of the material world into its eschatological purpose, or a "Cosmic Christology."¹³ While there has been some reflection on a theology of creation and creation care within the Vineyard, formal

⁹ Wright, *JVG* 451.

¹⁰ Wright, *JVG*, 469, commenting on Luke 11:20/Matthew 12:28.

¹¹ (London: HarperOne, 2008).

¹² Wright, *Surprised by Hope* 211. Wright here speaks of space in spiritual and material terms, as a "coming together" of heaven and earth, i.e. a theology of place rooted in a good creation.

¹³ *Ibid.*, 97. Wright repeatedly uses the term "good creation" as a refutation of the Gnostic association of matter with evil.

theological reflection interacting with creation renewal has not yet been formulated.¹⁴

Wright would be a worthy conversation partner and resource for a project to develop such a theology of the renewal of creation.

In our phenomenological study, in order to better understand the full range of Vineyard charismatic experience, it was necessary to practice the phenomenological *epoché* and lay aside those presuppositions, preconditions for analysis in order for the phenomenon to speak for itself. This methodology proved fruitful as we were able to expand the current understanding of phenomenology of religious experience by introducing the concept of intersubjective verticality. Thus when we considered matters of evidence - of verification and falsification - this could only be done from within the experience itself, as Steinbock argues in his work. Thus we eschewed making epistemological or metaphysical judgments on the veracity of the charismatic experience, the nature of divine action, or the possibility of miracles. While this approach was necessary to be true to the phenomenological method, it is by no means the only approach to understanding religious experience. The subject of the possibility of miracles within divine action has taken new life in the academy in recent years; this development may provide Vineyard apologists with much valuable material to extend our pneumatological commitments in fruitful new directions. I shall first consider the work of an exegete and New Testament scholar who has contributed greatly to the study of ancient and modern miracle accounts.

Craig Keener has emerged as a prolific writer focusing on Gospel and Pauline studies. His recent volume *Miracles: The Credibility of the New Testament Accounts* is a

¹⁴ See for example retired Vineyard Pastor Tri Robinson's book *Saving God's Green Earth: Rediscovering the Church's Responsibility to Environmental Stewardship* (Norcross, GA: Ampelon, 2006).

solid theological defense of the biblical conception of miracle, but also includes stunning accounts of modern-day miracles that reinforce his theological and exegetical case.¹⁵

Keener advances a simple two-part thesis in this work: first, he argues that eyewitnesses offer miracle claims, and secondly, supernatural explanations should not be excluded *a priori* by scholarly investigation as suitable explanations for these miracle claims.¹⁶ He readily acknowledges that not *all* claims should be given equal epistemic weight, but that first-hand eyewitness testimony can be investigated, evaluated, and in many cases, the most reasonable conclusion is that a miracle did indeed occur. Keener is not unaware of the historic skepticism towards his thesis; thus he takes considerable care in deconstructing the scholarly presupposition against the possibility of miracle and divine action. As one would expect, the claims of David Hume are brought to the fore; Keener relies on profuse critiques of Hume's work that have been amassed in recent decades. While Hume's arguments had wide sway during the Enlightenment, it is quite evident that his work is a product of the modern west, and lies outside the broad scope of both ancient and non-western belief systems. Keener argues that "the particular arguments once used by Spinoza, Hume, and others to form a modern consensus against miracles made sense only on the philosophical and scientific presuppositions of their era, not those of our own."¹⁷ In this assertion, Keener relies on recent contentions by philosophers of science such as Karl Popper and Thomas Kuhn, and scientists such as John Polkinghorne,

¹⁵ (Grand Rapids, MI: Baker Academic, 2011). Keener is currently a member of a Vineyard church in Kentucky.

¹⁶ Ibid., 1.

¹⁷ Ibid., 201.

George Ellis and Arthur Peacocke that question the purely mechanistic view of Hume's day in light of quantum mechanics and chaos theory.¹⁸

Hence, as the modern project itself has come under question, more scholars have come to the conclusion that these deistic and atheistic programs are not nearly so neutral as they suppose; for they assume a metanarrative that is not merely unproven, but out of step with the majority of persons throughout human history. Just as mechanistic scientific principles of the Newtonian age have been questioned in quantum mechanics, so also the modern bias against divine action must be questioned in light of accounts within and without the enlightenment-influenced western world.

The result of this reading of modernity brings Keener to a fascinating question. If the Humean enlightenment claim against the possibility of miracles is indeed in question, what might we learn from the majority worldview regarding the potentiality of divine action? This question is answered by offering a stunning quantity of accounts of modern day miracles. In nearly 900 pages of scholarly text, Keener recounts innumerable first-hand accounts of miracles from both the majority world and the west, including the United States. Many of these stories he personally investigated, interviewing the

¹⁸ The blossoming science and religion dialogue has produced a tremendous amount of scholarship that buttresses Keener's claims. In this field, initiatives such as the divine action project centered at the Vatican Observatory and Center for Theology and Natural Sciences have explored these issues extensively. For introductions, see *Chaos and Complexity: Scientific Perspectives on Divine Action* ed. By Robert John Russell, Nancey Murphy, Arthur R. Peacocke. (Vatican City State : Vatican Observatory ; 1995); *Rethinking Theology and Science : Six Models for the Current Dialogue* edited by Niels Henrik Gregersen and J. Wentzel van Huyssteen. (Grand Rapids, MI: Eerdmans, 1998); J. Wentzel van Huyssteen, *Duet or duel?: Theology and Science in a Postmodern World* (Harrisburg, PA: Trinity Press, 1998). John Polkinghorne directly challenges Hume's mechanistic view of the world that rejects the possibility of divine action in his "The Credibility of the Miraculous" in *Zygon* vol. 37, no. 3, (September 2002); *Quantum Mechanics: Scientific Perspectives on Divine Action*. Ed. By R.J. Russell, Nancey Murphy, Arthur R. Peacocke. (Vatican City State: Vatican Observatory Publications, 2001). While many involved in this dialogue accept the "neo-Copenhagen" model of quantum theory, and posit quantum indeterminacy as an inevitable feature of the natural world, they often posit a "non-interventionist" view of divine action which Keener would obviously argue against. Despite these differences, Keener is nonetheless right to employ this work as support for his challenge of the Humean worldview.

participants, and in some cases, even observed the miraculous event himself.¹⁹ He amasses not only a considerable list of possible miracle accounts, but a reasoned evaluation of the reliability of the eyewitnesses as well. While some case studies offer “confirmed” medical reports of healing, (that is to say, the condition or disease is medically documented as being present, then absent after healing prayer) many accounts are in poor, remote, or inaccessible majority world circumstances that challenge Western worldview predisposition to “scientific” verification.

The sheer number and reliability of the witnesses beg the question of what are we to make of these ancient, modern, and contemporary claims of healing? Before this question is considered, another quickly rises: specifically, while ancient or New Testament accounts may be the most problematic due to our distance from them and questions of the historical reliability of oral traditions, does the veracity of contemporary miracle accounts add justification to these ancient/New Testament accounts as well? The countless reports of healing in contemporary Pentecostal, Charismatic, and Third-Wave churches share much in similarity with those pericopes in the Gospels and Acts; is this mere coincidence or psychological suggestion? Keener contends that emotional manipulation is highly unlikely; due to the sheer number of witnesses, the unsophisticated nature of many of the cases, and the underlying supernatural worldview of the participants. If indeed, we take the supernatural worldview of the majority world seriously, then the best explanation for many of these accounts is indeed that a miracle occurred, for the supernatural explanation is much less “novel” in the majority world than

¹⁹ For example, on pages 752-56 he charts a number of accounts where he was either present, or close trusted (even academic) friends participated in the healing event.

it is to Western sensibilities.²⁰ Even Western-trained anthropologists have documented numerous claims of the “miraculous” challenging their supposedly “neutral” scientific presuppositions.²¹ As Keener is advancing a relatively modest thesis that eyewitness accounts of miracles are widespread, these anthropological studies serve to buttress his thesis. He is well aware of the limitations of his approach, in that, in many cases he has taken eyewitness accounts at face value. However this is not problematic as in many of the cases there is little to be gained by falsification; thus he is largely creating an “inference to the best explanation” account. However, the sheer mass of accounts is staggering (Keener offhandedly notes “millions of claims!”)²² This fact alone demands that the nature of these accounts be taken seriously, as they cover an impressive swath of human experiencing.

For a Vineyard scholar or practitioner, Keener’s impressive book provides a very different kind of material than our phenomenological study. The demands of the phenomenological method provide a precise approach that has value, but as Marion and others noted, these demands may also exclude some phenomenon from “speaking for themselves.” Hence our project attempted to construct a phenomenological method that could account for communal human experiencing.²³ While Keener does something quite different, it is easy to see how these approaches yield parallel suggestions; that is, a wide arena of human experiencing has been previously excluded from scholarly investigation, and perhaps, by questioning the modern assumptions that undergird that exclusion, a fuller account of human experiencing may be achieved.

²⁰ Ibid., 225. Keener also reveals how in many cases, especially regarding medicine, diet, and health, the West has begun to recognize the wisdom and authenticity of majority world practices, 229ff.

²¹ Ibid., 247.

²² Ibid., 255.

²³ In a following section this will be extended to the practice of *worship* in the Vineyard context.

It is clear that through the works of Wright and Keener, the Vineyard's theology of the kingdom and pneumatology can be enriched. Strengthening its theological self-identification will certainly assist the movement as it continues in ecumenical conversations; but at this point in its lifecycle, the Vineyard lacks a fully developed ecclesiology that will not only firm up its self-understanding, but also provide assets that will further ecumenical discussion. I will offer a potential way forward for this development of an ecclesiology based on inaugurated, enacted eschatology. Following this, the bulk of this chapter will contend that the Vineyard is uniquely equipped to engage some of the crucial issues of late modernity from a fresh perspective, as a commitment to the mystery and tension of the kingdom has great import into the principal conversations of late modernity regarding hermeneutics, anthropology, and justice.²⁴ I shall then offer a potentially fruitful line of inquiry that extends the concept of intersubjective verticality in service of another aspect of religious experiencing integral to the Vineyard, but common to adherents within the Abrahamic traditions: a phenomenology of worship. I shall conclude with final observations gained from this project.

²⁴ Numerous other issues need to be developed; for example, a Spirit Christology built in conjunction with the concept of the already/not yet kingdom of God has not yet been adequately developed. Discourse on the full implications of our kingdom theologies' import to the doctrine of the Trinity has not been fully explored. For more on Spirit Christology, see Ralph Del Colle, *Christ and the Spirit: Spirit-Christology in Trinitarian Perspective*, (Oxford: Oxford University Press, 1994); David Coffey, *Deus Trinitas: The Doctrine of the Triune God*. (New York, NY: Oxford University Press, 1999). A possible launching point could be interaction with Jürgen Moltmann's *Trinität und Reich Gottes: Zur Gotteslehre* (Eng. *The Trinity and the Kingdom: The Doctrine of God*), (München: Kaiser, 1980).

2. Towards a Vineyard Ecclesiology

Perhaps the most crucial area of theological investigation, as ecumenical conversation continues, is ecclesiology: shall the Vineyard be content to uncritically adopt free-church ecclesiology, or can the relationship between the kingdom and the church be rethought “from the ground up?” The opportunities to enter into ecumenical dialogue with other Christian traditions, to take on the call to theological self-identification, and to engage their disciplines from a kingdom grounding, are staggering in their numbers and potential fruitfulness. However, to take advantage of these opportunities, they must also be firmly aware of their limitations and the dilemmas that may be encountered as they progress.

The Vineyard does have a clear distinction between the kingdom and the church. As the kingdom is the dynamic reign of God, the kingdom is cosmic, universal, and over all creation. The church is comprised of the people of the kingdom at a particular time and place, ordered in structured social relationships.²⁵ The church then, “demonstrates the presence of the kingdom”²⁶ and is in itself, a *prolepsis* of the future community of God, a foretaste of perfect communal relationships as they will exist in the triumph of the kingdom. Thus they are not the same; the expanse of the kingdom reign is far greater than the church.

A potential weakness in the Vineyard movement’s ecclesiology is its vague organization which has resulted in uncertain conceptions of offices, denominational structures, leadership, and authority. Some of this indefinite or inchoate understanding is

²⁵ A helpful source here for the Vineyard would be Stanley J. Greutz, *Theology for the Community of God* (Grand Rapids, Eerdmans, 1994) 478ff. Greutz is familiar to many Vineyard pastors, is solidly Evangelical, and his thought has much in connection with inaugurated eschatology.

²⁶ Derek Morphew, *Breakthrough*, 150-51.

intentional and conditionally located, but it may be time to revisit these concepts. Much of this is also related to the Vineyard identifying itself as an *association* over and against a formal *denomination*. More explanation is in order.

As we saw earlier in this study, early Pentecostalism was burdened in ecumenical dialogue by its legacy of seeing the academy as the enemy of the free, prophetic Spirit, of experience, and of emotional expression.²⁷ This is somewhat related to the demographic makeup of early Pentecostals: they were typically poor, not highly educated, not “sophisticated” if you will.²⁸ Pentecostal scholarship has long outgrown this - the surfeit of Pentecostal colleges, seminaries, world-class graduate schools and the scholars that belong to them are evidence of this. However, Pentecostalism in the popular level still struggles with some of the theological moves of its infancy, such as latent dispensationalism.²⁹ Perhaps the question that should therefore be asked is “what traits, tendencies, or hidden assumptions are in the Vineyard that may inhibit its ability to move forward theologically and biblically?”

I would suggest that the Vineyard has a sort of anti-institutionalism that needs to be examined as it moves forward in ecumenical dialogue. That is to say, within its heritage may lay a subtle distrust, fear, or loathing of structure. A principal fear of the movement, often expressed in popular discussion, is the sociologist Max Weber’s warning of the “routinization of charisma.” This fear is not irrational. One of the many

²⁷ For a discussion of the historical development on early Pentecostalism and the impact of the fundamentalist-modernist controversy, see Donald Dayton, *The Theological Roots of Pentecostalism*; Timothy B. Cargill, “Beyond the Fundamentalist-Modernist Controversy: Pentecostals and Hermeneutics in a Postmodern Age”. *Pneuma* (15:2) Fall 1993, 163-187.

²⁸ See Cheryl Bridges Johns, *Pentecostal Formation: A Pedagogy Among the Oppressed*. (Sheffield: Sheffield Academic Press, 1993).

²⁹ D. Lyle Dabney observed that this lack of theological self-understanding became evident in the Roman Catholic-Pentecostal dialogue of the 1970s, in “Saul’s armor: the problem and the promise of Pentecostal theology today”.

lessons that John Wimber picked up during his time at the Fuller Institute of Church Growth is that the pattern of denominational growth often culminates in the establishment of an institution. Weber wrote that religious movements inevitably lost the charismatic vitality of their youth, eventually becoming an institution rather than a movement. When “prophetic movements” developed a level of structure that ensured their economic, social, or political survival, this structure in turn inhibited their dynamic will to

innovate, to evolve, to move into new areas of thinking or ministry. Weber put it this way:

Primarily, however, a religious community arises as a result of routinization of a prophetic movement, namely, as a result of the process whereby either the prophet himself or his disciples secure the permanence of its preaching and the dispensation of grace. Hence they insure also the economic existence of the enterprise and its staff, and thereby monopolize its privilege of grace and charge for its preservation.³⁰

As a church planting movement, the Vineyard has proved countless times that successful church planters and pastors do indeed need a set of skills, knowledge and abilities; even if they are not professionally (i.e. Seminary) trained. However, many of these skills are best learned or developed “on the job” as it were, in situations where the

³⁰ Max Weber, *The Sociology of Religion* (Boston, MA: Beacon Press, 1993) 98. Weber’s thesis has been challenged on many fronts. Yves Congar argues in his *I Believe in the Holy Spirit* that institutional structure and charismatic vitality are not mutually exclusive, as “charism and institution” are “two types of activity” that “lead to the same end”. He concludes, “they are, in other words, complementary”, Vol. I, 11. See also the essay in the Third volume, “The Life of the Church as One Long Epiclesis” where Congar expands on the relationship between institution and charismatic expression.

aspiring pastor can test their abilities, and learn through their successes and their failures. It is possible that the success of non-formally trained pastors, combined with this fear of the “routinization of charisma” (expressed in a form of anti-institutionalism) has devalued scholarship and academic excellence in the past. However, this fear of routinization, combined with the loose organizational structure, has led to a fuzzy ecclesiology that leaves much to be desired. A question immediately arises, however, when one begins down this path, which is, “*can* the Vineyard develop and maintain a more robust ecclesiology and yet remain an *association* and still hold at bay the routinization of charisma?” That is, is Weber’s “routinization of charisma” claim truly an “inevitable” process? The growth of vitality and continued charismatic development in the Vineyard movement after Wimber’s passing surely challenges Weber’s thesis. I therefore contend that a stronger ecclesiology could empower the movement and provide further resources to *resist* routinization and maintain the distinctive identity of the Vineyard.

A mature Vineyard ecclesiology would have the following characteristics. The mission of the church should be evident from a now-familiar refrain in this study, which is, “doing the works and preaching the words of Jesus.”³¹ This missional self-understanding needs little addition as it is firmly entrenched in Vineyard DNA and evidenced in recent practitioners such as Robby Dawkins and Alexander Venter. This

³¹ This would be a weakness of Grentz’s approach for the Vineyard; while he does have an understanding of the church as the eschatological people of God, he also tends to limit the mission of the church to evangelism, edification and service. This obviously is insufficient for the Vineyard conception of the mission of the church, which sees its mandate for ministry in scriptures such as Isa. 61 & Luke 4. See Grentz, *Theology*, 502ff. If the mission of the church is limited to these practices, as Grentz seems to indicate, it would not be adequate for a Vineyard ecclesiology, or for that matter, a Pentecostal or Charismatic one as well.

conception of the Vineyard *ekklesia* has been a strength since Wimber's early years of leadership, as Wimber first posited a centered-set form of association rather than a formal denominational structure for the Vineyard movement.

Still outstanding is the question of whether this relational, centered-set ecclesiology by which it considers itself an association, (i.e. there are minimal formal structures of identification, adherence, membership, etc.) is still relevant and sustainable in the global, diverse body of the Vineyard. Maintaining relational affiliation and common purpose and values in a hundred churches located in the Western United States focused on middle class, white, baby-boomer demographics was relatively simple compared to maintaining unity of purpose and identity within the present spread and diversity of churches in the global Vineyard.

All this is not to imply there is no structure or hierarchical authority in the current organization. There is a formal adoption process that churches or church plants have to go through, but the actual identification is less about adherence to certain norms related to ordination, the sacraments, church government, offices etc. The Statement of Faith is fundamentally Nicene, with little mention of *how* a church should structure itself according to government, the sacraments, or the like.³² As expected, this implies a wide variety of practice in Vineyard churches regarding formal membership in a local congregation, how the offices and leadership of the church are structured, how ordinances like baptism and the Eucharist are practiced, and how ordination is granted to pastors. It is expected that common values and kingdom theology will be maintained, whereas

³² For example, on baptism, the statement reads "We believe that Jesus Christ has committed two ordinances to the church: water baptism and the Lord's Supper. Both are available to all believers."

particular practices may differ across cultures, societal groups, or countries.³³ Further, there are some models that would be rejected; for example, a church that adopted nomenclature of “assigning” or recognizing church offices such as apostles, prophets, evangelists, healers etc. would likely be out of step with the central value of “everyone gets to play,” as well as running contrary to Wimber’s view of the *charismata* as gifts that all can participate in, rather than exclusive offices held by the specially privileged.³⁴ Some issues appear to be settled, for example, the role of women in ministry; thus a church that proclaimed otherwise would also be out of step with the proclaimed values of the movement. As discussed earlier in this paper, this decision is one example of an ecclesial issue that was decided by the majority, certainly, but it was done so out of a logical outworking of inaugurated eschatology. To be authentically Vineyard, a reassessment of such a policy would have to be based on a similar foundation.³⁵

A comprehensive Vineyard ecclesiology would thus have to build on the foundational values and theology already established (everybody gets to play, the ministry of the Spirit, inaugurated eschatology, culturally relevant mission, etc.), be aware of the strengths and weaknesses of the centered-set model, and yet be elastic enough to incorporate global expressions of “what it means to be a Vineyard” in cultures

³³ This is the fundamental contention of Alexander Venter’s book *Doing Church*, written as an organizational manual for Vineyard churches. For a praxis-oriented movement like the Vineyard, it could be argued that *Doing Church* is the most developed “practical” ecclesiology in the Vineyard, whereas the movement still needs a formal *theological* exposition of ecclesiology.

³⁴ Here we recall Wimber’s refusal to allow others to label him as an “apostle” as well as his significant disagreements with Dr. Peter Wagner on this issue.

³⁵ One could argue that historically, the centered-set, relational model *has worked*, in that during the Kansas City prophets era, the Toronto Blessing, and the contentious women in ministry discussions, the essential identity of the Vineyard survived intact, and those expressions outside of that identity found themselves at a relational distance. This author recognizes that this perspective is one written from the “victors” as it were, and thus may be open to critique from those who lost relationship or affiliation with the Vineyard in this time.

dramatically different from middle class suburban America.³⁶ While this project has been a step forward in identifying salient aspects of Vineyard theology and praxis, and the discoveries of the project may be useful for delineating a robust ecclesiology, it is just as clear that much work is yet to be done in this area.

3. Towards a Vineyard Theology of Justice

Theological ethics constructed from the kingdom background may help our post-Christian culture plot a course through the difficult issues replete in racial, economic, and social justice. A robust inaugurated eschatology should provide resources to the pressing and exceedingly difficult questions related to justice and privilege. The Vineyard has always had a focus on *serving* the poor and marginalized, but what more can be done to *empower* marginalized or traditionally underrepresented populations or victims of systemic oppression?³⁷ While there have been several justice-oriented conferences and initiatives in the movement, a comprehensive theology of justice has not yet been developed.³⁸ Gaining purchase on this question would likely provide a foundation for asking “what might it mean to *enact* the justice of the kingdom?”³⁹ I would suggest that a Vineyard theology of justice would need to contain the following elements that would endow it to speak to a number of current issues pressing the church.

³⁶ For example where the role of women in ministry might be decided in progressive, secular cultures like the modern west, this is by no means settled in emerging Vineyard contexts. Even in the United States, there are traditional cultural enclaves (for example, Hispanic churches) that are less open to women in ministry than the dominant culture.

³⁷ For an excellent discussion of these issues, see Allan G. Johnson, *Privilege, Power and Difference* (Boston, Mass.: McGraw-Hill, 2006).

³⁸ For example, nationally supported justice-focused conferences were held in Winnipeg, Canada in 1996, in Columbus, Ohio in 2006, along with smaller regional conferences and meetings. Also, in 2009 the Vineyard created an anti-slavery task force, which has blossomed into the Vineyard Justice Network, which includes such arenas as poverty, human trafficking, the environment, and racial justice. The Winnipeg Vineyard now offers a School of Justice focusing on the issue of enacting the justice of the kingdom, see <http://vineyardschoolofjustice.org>.

³⁹ This project would likely entail a parallel discussion of theological ethics as well.

First, a Vineyard theology of justice would find its *foundation* in the Old Testament conception of the kingdom of the “Lord that loves justice” (Isa. 61:8) that looks forward to the final triumph of righteousness. The Vineyard conception of the Exodus pericope is that it is the first major revelation of the kingdom of God;⁴⁰ thus it is clear that the working of justice and release from oppression lie deep within the narrative of the Hebrew people. The demands of justice within Hebrew society and most certainly, on its kings, religious rulers, and persons of wealth are brought to the fore in the prophetic protest; but these protests are grounded in a picture of the eschatological kingdom of justice that acted as a standard to which the current rulers could be held. The demands of the Mosaic Law to administer justice⁴¹ can be traced back to the call of Abraham and the very founding of the Hebrew identity itself.⁴² The call to enact justice is one of obedience, much like the act of obedience in praying for the sick. The rule of justice is idealized in Solomon’s dream when he asked for “understanding to discern justice” instead of riches or revenge.⁴³ Sadly, the ideal did not last, for we see in the prophetic rebuke of Isaiah 1 that the call to “seek justice, rebuke the oppressor” had been forsaken by Judah’s rulers. The subsequent refrain of the prophets repeatedly called Judah and Israel’s rulers to enact justice and return to the LORD; indeed the final judgment against both kingdoms was partially due to their failure to obey the demands of *righteousness and justice*. Throughout these prophetic adjudications, the denouncement was accompanied by the proclamation of future hope, when the Servant of the Lord will

⁴⁰ As previously considered in the discussion of Derek Morpew’s *Breakthrough*.

⁴¹ Dt. 10:18, 16:18, 24:17, 27:19, 33:21.

⁴² Gen. 18:19.

⁴³ 1 Kings 3:11.

“bring forth justice.”⁴⁴ The expectation of the kingdom of God thus included the enacting of justice as a central feature of the Messiah’s reign.⁴⁵ Thus, the yearning for justice is integral to the already-not yet eschatological paradigm, as it is rooted in the story of God’s people.

Secondly, an inaugurated eschatological conception of justice for the Vineyard must have a firm understanding of *who and what* it struggles against; for the battle for justice is primarily undertaken against “principalities and powers” that war against God’s good creation. While unjust rulers and systems enslave and harm people, a Vineyard theology would see the essential force behind these rulers in much the same way Jesus did, that is, as the demonic enemy whose desire is to steal, kill and destroy God’s creation.⁴⁶ Wimber understood this dynamic through his study of Ladd and Kallas, and this is reinforced through popular Vineyard literature.⁴⁷ A common idiomatic expression of John Wimber expressed this idea as, “your enemy is never your real enemy....even when he acts like one.” Thus, a Vineyard theology of justice would see human perpetrators as victims of a sort, even as they are co-regents of evil held accountable for their acts of injustice.⁴⁸ Thus, other persons must be understood as agents and victims deserving of grace and forgiveness, and much reflection must be done on the ethical requirements of Jesus to love our enemies and pray for the persecutors.

An inaugurated, eschatological conception of justice would be both *realistic* and *transformative, truthful* and yet *compassionate, conscious* of suffering, yet always

⁴⁴ Isa. 42:1-4.

⁴⁵ Mt. 12:18-20.

⁴⁶ Jn. 10:10.

⁴⁷ For example, see Vineyard pastor Rich Nathan’s *Who is My Enemy? Welcoming People the Church Rejects* (Grand Rapids, MI: Zondervan, 2002).

⁴⁸ This is one of the claims of Alexander Venter’s recent work, *Doing Reconciliation* (Cape Town, South Africa: Vineyard International Publishing, 2009).

pointing towards the future hope of the fullness of the kingdom. The suffering of those under the realm of injustice must not be underappreciated or blandly accepted, but understood, entered into, and mutually endured. Yet even in the sympathizing with the victims of oppression, the call to kingdom transformation is equally in view. Thus neither accepting nor ennobling suffering would be acceptable; instead, a Vineyard enacting of justice would recognize the reality of suffering even in the call to transformation as it looks forward to the time when God will be “all in all.” The refusal of the haughty and arrogant to acknowledge injustice (Isa. 3) is certainly unacceptable, but so would be the omission of the call to transformation for both the oppressor and the victim of oppression, as *both* are called to transformation into the image of Jesus. John Wimber understood that as emulating the compassion of Jesus was necessary for his healing ministry, the same would be true of working for justice. At those moments when justice is achieved, these would be seen as proleptic events signifying the presence of the eschatological Spirit who is working to make all things new. This future kingdom of justice provides a source of hope and strength for both the victim of injustice and those practitioners working *for* justice.

Finally, an inaugurated eschatological theology of justice would be *comprehensive*. While institutional oppression, racism, and hatred of peoples immediately come to mind when considering the realm of justice, a Vineyard theology of justice would go both deeper and wider. Modern-day slave trafficking, the rights of women worldwide, and economic issues related to globalization would all be in view. Principal questions related to the meaning of kingdom identity over and against national, political, or social identity would be central concerns. Jesus’ critiques of empire, and of

political or national identity would certainly have some force in this discussion. For example, it is clear that dispensational eschatology has influenced how American Christians approach foreign policy, especially the modern nation of Israel. A postcolonial political theology writ through with inaugurated eschatology would likely critique this state of affairs, and offer a different conception of how human rights for Palestinians might challenge unqualified support for the nation of Israel.⁴⁹

The effect of globalization on emerging nations has been well-documented. A theology of justice would need to engage these issues of economic justice, fair vs. so-called “free” trade, and the exploitation of majority world resources to support modern western economies. Systemic injustice that disallows impoverished producers access to lucrative markets may not be within the realm of traditional justice approaches, but it would need to be. The call to clothe and care for the widow and the orphan entails that justice theology critically examine how consumerism, consumption and free-market forces conspire against the marginalized and vulnerable of the world. Justice practitioners would likely find themselves at odds with an American consumerist culture that blindly accepts corporate goals of achieving ever-lower costs of production in order to maximize investor returns and P/E ratios. A theology of justice may not only consume less, but would consume *differently*, with attention to the hidden costs of production and distribution that often harm the world’s poor.

Connected to the issue of economic justice are the issues of modern day slavery, human trafficking, and sexual oppression. Vast economic inequalities among developing nations create desperate conditions for the poor, creating the conditions for exploitation

⁴⁹ A potential dialogue partner here may be Dr. Mitri Raheb’s *Faith in the Face of Empire: The Bible Through Palestinian Eyes* (New York: Orbis Books, 2014).

and injustice. It has been said that there are more human enslaved today (as many as 21 million) than in the time of Wilberforce and Newton.⁵⁰ The modern abolition movement has gained considerable momentum in recent decades; the Vineyard movement is not unaware of this issue, as slavery and human trafficking is one of the issues of concern for the Vineyard Justice Network. Connected to this issue also is that of immigration, as desperate people attempt to gain entry and citizenship in Western democracies. As some Vineyard churches have begun to engage this issue on a high level, a robust theology of justice will support and define these efforts.⁵¹ A particularly unsettling facet of this issue is the plight of impoverished women in the developing world, as they are more likely to be victimized and subjugated than men.⁵²

While the Vineyard in the United States has made considerable efforts to become more racially diverse, the fact remains that the movement is still predominately a Caucasian movement.⁵³ Issues of racial injustice and prejudice have again taken center stage in the second decade of the twenty-first century, with many wondering how much progress has been made since the civil rights movement of the previous century. Dr. Christena Cleveland is a social psychologist, Vineyard member, and popular author and teacher. Dr. Cleveland's recent work *Disunity in Christ: Uncovering the Hidden Forces that Keep Us Apart* is focused on issues of privilege, difference, and reconciliation in the

⁵⁰ Statistics according to the United Nations, www.un.org.

⁵¹ For example, the Columbus, Ohio Vineyard and its senior pastor Rich Nathan have become active participants in National conversations on immigration, even testifying before Congress on their experience assisting immigrants as a congregation.

⁵² The various United Nations reports on women's rights are helpful here, such as "UN Women: Annual Report 2013-2014"; "Baseline Study of UN Women's Anti-Human Trafficking Programme", (2013); "Making Women's Voice and Votes Count: Baseline Report – 2013".

⁵³ There are a number of La Vina Latino congregations in the U.S. and a number of large city churches that have made racial diversity a major concern. The Vineyard USA created a task force for racial diversity as well.

American church.⁵⁴ While written on a popular level, her work is heavily supported by social science research on perspectives of various ethnic and population groups in the United States. Her research findings are compelling and challenging not just for privileged readers, but all readers, as she brilliantly presents data that reveals prejudice and distrust across ethnic groups. Psychological research about the role of perception, group identity, and categorizing is employed to surface *how and why* division is created and nourished. People in all ethnic groups are endowed with group identity markers from early childhood; hence undoing these prejudices is no easy task. Her research does reveal a challenging datum for the Vineyard, which is primarily headed by white males. She found that it was particularly difficult for the privileged to recognize *their own* privileged status; this made conversation on inequality particularly difficult. Dr. Cleveland writes:

This is a tall order that requires a real and fierce conversation on the elephant in the church: privilege and power differentials. For some reasons, high status people (in my experience, particularly white men) have a hard time seeing and admitting that they are in fact high-status people. Even more troubling, I've found that many white male pastors and seminary students have an even harder time admitting that these privilege and power issues exist in the church and are even perpetuated by the church.⁵⁵

A Vineyard theology of justice would be woefully inadequate if voices like Dr. Cleveland's, that open up conversations about privilege, power and reconciliation were not included in the conversation.⁵⁶ Despite the at-times overwhelmingly discouraging notes in her research, she yet holds out hope that through mutual interaction, recognition of privilege, and effort, racial unity and understanding in the church can be achieved.

⁵⁴ (Downers Grove, IL: Intervarsity, 2013). More of her writing can be found at www.christenacleveland.com

⁵⁵ Ibid., 166.

⁵⁶ The growing Latino Vineyard churches would certainly be needed in this conversation as well.

Finally, a Vineyard theology of justice would be comprehensive in that it would include concern for God's good creation, as environmental justice is ultimately linked with human flourishing, and in most cases, marginalized peoples of the world suffer disproportionately from environmental upheaval and change. Rather than seeing God's creation as merely a "bag of resources" to be exploited for immediate gain, a theology of environmental justice would maintain that care for the earth and care for the inhabitants of the earth are intractably linked.⁵⁷ Unfortunately, theological commitments among evangelicals have often contributed to the exploitation, rather than the preservation, of the environment.⁵⁸ Seeing not only the negative consequences of environmental degradation on the world's poor, but on all persons, is most important considering the interwoven issues of environmental change on food production, trade, and economic livelihood.

This brief proposal for constructing a theology of justice that is authentically Vineyard may offer a way forward, but a number of objections may be raised. A critique could highlight that the view presented here is absurdly brief, and despite the call to comprehensiveness, crucial elements are missing, as the topic of victimhood is constrictive and shallow. Further, while salient issues are identified, little is given in way of prescription or action; thus the overall presentation has traces of naivety and a lack of depth. If this charge is raised, I would agree that the presentation is simple; yet justified. This is because as one engages the issue of the ethics of the kingdom of God, a

⁵⁷ I borrow this phraseology from Dr. Calvin DeWitt of the Au Sable Institute, the "father" of present-day Christian environmentalism. Dr. DeWitt has been a frequent speaker at Vineyard churches and conferences. See the work of the Au Sable Institute at www.ausable.org. Formative for Vineyard pastors interested in environmental issues has been DeWitt's *Earth-Wise: A Biblical Response to Environmental Issues* 2nd Edition (Grand Rapids, MI: Faith Alive Publishers, 1994, 2007). Creation care is a central concern in the Vineyard Justice Network initiative as well.

⁵⁸ This is a key argument of DeWitt's presentation. Also see Vineyard Pastor Tri Robinson, *Saving God's Green Earth: Rediscovering the Church's Responsibility to Environmental Stewardship* (Norcross, GA: Ampelon, 2006). Also consult Christopher Vena, *Beyond Stewardship: Toward An Agapeic Environmental Ethic* Ph.D. Dissertation, Marquette University, 2009.

constellation of difficult issues arise that resist a simple treatment. I would further argue that many of these objections that arise are not intrinsic to the issue of justice *simpliciter*, but rather, they are presupposed by one's *anthropology*. Therefore the construction of kingdom ethics quickly becomes the question of ethics defined by *whom* and for *whom*, and it is exactly at this juncture that ideas of justice proliferate and diverge. It is essential then, for the Vineyard to develop a robust theological anthropology conversant with late modern culture, and yet faithful to historical and scriptural traditions.

4. Towards a Vineyard Theological Anthropology

Late modern western culture has no clear consensus on what it means to be a person.⁵⁹ The disintegration of the modern ideal has led to a plethora of concepts of personhood, and post-modern critics raise their voices at any attempt to develop a meta-narrative of personhood that is not culturally, socially, and temporally conditioned. Therefore, there has never been a greater need to articulate a coherent theological anthropology, yet many anthropological constructs fail due to the lack of consensus on grounding issues. While traditionally Christian theological anthropology has grounded itself firmly in a doctrine of creation, might we also utilize resources from incarnational Christology *and* eschatology to develop a fuller picture of being human? The question of the day could be phrased “is it possible to articulate a concept of the person that is

⁵⁹ For a solid introduction to the inability of late modern western culture to formulate a consistent anthropology, see F. Leron Shults, *Reforming Theological Anthropology* (Grand Rapids, MI: Eerdmans, 2003); Donald L. Gelpi, *The Gracing of Human Experience: Rethinking the Relationship between Nature and Grace* (Collegeville, MN: The Liturgical Press, 2001).

biblically grounded, theologically coherent, and relevant to the late modern western culture in which the Vineyard finds itself?”

To begin, a Vineyard theological anthropology would forward the idea of an already/not yet person, recognizing that we are *eschatological people in the process of realization*.⁶⁰ This *telos* assumes a starting point, which in orthodox Christian theology has always assumed to be the *imago dei*- humanity created in the image of God with Godlikeness. From this intrinsic dignity of persons as image-bearers of the divine comes a particular ideal of human flourishing. Broader than the exercise of freedom or personal volition, Christian ontology posits the goal of humanity as becoming transformed into the image of the Son; as the Son is the archetype of the human in perfect relationship with God.⁶¹ Thus Christology, anthropology and eschatology come together. However, it is obvious that the reality of human existence falls far short of this ideal; even the best persons experience life that is “nasty, brutish, and short.” This tension is internalized in St. Paul’s agonized claim that is representative of all humanity, “the good that I will to do, I do not do, but the evil I will not do, that I practice.”⁶² This picture of humanity is therefore an ontology of *transition* between states. If this is so, which qualities in this transformation change, and which are preserved? Further, is this conception of the person adequate for *only* those who share an eternal destiny of sharing in the fellowship of God? It would seem that a thoroughgoing eschatological ontology would posit a mass of contradictions, and finally only be sufficient for the final state of the redeemed.⁶³

⁶⁰ This is a concept I first heard presented by Dr. Derek Morpew in *Breakthrough*.

⁶¹ Karl Barth’s insights in *Church Dogmatics* III.2 §43 have influenced much of the discussion on these points in contemporary theological anthropology.

⁶² Romans 7:19, NKJV.

⁶³ David Kelsey addresses these paradoxes posed by an “eschatological” anthropology in his *Eccentric Existence: A Theological Anthropology – 2 Volumes*. (Louisville, KY: Westminster John Knox Press,

Can we develop a logically coherent Christian anthropology based on the concept of an eschatological person in the process of realization? I propose that a Vineyard approach must encapsulate the previous thoughts by offering a relational, embodied, *and* eschatological theological anthropology. Human persons belong to all that is created by God, and thus share in the essential contingent nature of all of reality; implied in this contingency is *relationality*. While positing a social anthropology is not novel, the recent prevalence of social anthropologies could reinforce Vineyard commitment to rationality, communal praxis, and the “everyone gets to play” trope. Diverse authors such as Anthony Thiselton, Stanley Grenz, and Amos Yong have all explored the possibilities of relational anthropologies.⁶⁴ Relationality provides a mechanism for describing the functional nature of persons-in-relation to God and to each other. Yong demonstrates that even profoundly cognitively disabled persons have relational capacity manifested in “relationships of interdependence with others,” frequently with the caregiver(s) of the disabled person.⁶⁵ The recent “relational turn” in Christian anthropology has much congruency with foundational Vineyard beliefs such as the kingdom of God constituted by the community of practicing disciples. We have seen that Vineyard praxis is heavily

2009). Kelsey is conversant with the modern and late modern cross pressures and complexities involved in advancing a suitable anthropology, as well as understanding that rooting anthropology in a doctrine of creation (especially the traditional starting locus of Genesis 1-3) without pointing towards eschatological realization is short sighted. Kelsey locates his starting point not at the traditional creation narratives in the first chapters of Genesis, but in the creation accounts in Wisdom literature. Kelsey’s work may be a valued partner for a Vineyard theologian reflecting on theological anthropology. See also Kelsey’s “The Human Creature” in *The Oxford Handbook of Systematic Theology* John Webster, Kathryn Tanner, Iain Torrance, eds., (Oxford: Oxford University Press, 2007) 122ff.

⁶⁴ Thiselton, *The Hermeneutics of Doctrine*, (Grand Rapids, MI: Eerdmans, 2007), Idem, *Interpreting God and the Postmodern Self*, (Edinburgh: T&T Clark, 1995); Stanley Grenz, *The Social God and the Relational Self: A Trinitarian Theology of the Imago Dei*, (Louisville, KY: Westminster John Knox, 2001); Amos Yong, *Theology and Down Syndrome: Reimagining Disability in Late Modernity* (Waco, TX: Baylor University Press, 2007). For an overview of relational approaches, Shults’ *Reforming Theological Anthropology* is quite helpful.

⁶⁵ Yong, *Theology and Down Syndrome*, 185.

communal, intersubjective, and focused on the presence of the relational Spirit of God in the community of believers. Therefore a Vineyard theological anthropology would be greatly enhanced by these recent studies in relational anthropology.

Much of this project has been focused on the Vineyard praxis of divine healing. The very nature of praying for healing of the body implies that there is something intrinsically good about embodiment, while impaired health and disease are at odds with the realized eschatological nature of human persons. Further, much of human involvement via relationality entails embodiment, as we touch, dance, embrace, lay hands on, or otherwise physically express our participation in the kingdom of God. Bodily actions, sensations, and movement were all observed in our phenomenological study of Vineyard praxis. The intrinsic good of materiality also enables Vineyard concern for feeding the poor, improving the living conditions of the impoverished, and even care for God's created cosmos. Wimber infused into the Vineyard psyche the awareness of James' injunction that true worship was expressed in caring for the material needs of the poor and destitute. The holistic paradigm of "healing the whole person" and the interconnectedness of spiritual, emotional, and physical issues in divine healing imply that persons cannot be reduced to material properties *or* relations only; healing comes ideally in the community and relational healing (i.e. forgiveness, mercy, compassion, etc.) that often accompany physical healing. Even in this, waiting for the final consummation of the kingdom allows for treating the suffering and the disabled with humility and compassion. With Yong, a Vineyard theologian could strenuously contend

that all human persons reflect the *Imago Dei* regardless of their physical, relational or cognitive capacities, both now, and in the eschaton.⁶⁶

Finally, a Vineyard anthropology would have to be eschatological. The trajectory of eschatological consummation of creation primarily includes the subjects of the kingdom. If the reigning Christ is the archetypal realization of true humanity, the nature of that eschatological human identity must be given careful thought. It is true that there is a certain paucity of scriptural information as to what exactly this identity will look like; thus there will always be an element of mystery. Certainly this existence will be one of relational wholeness just as the Trinitarian relations are whole; we further know that this πνευματικόν (spiritual body) will be physical in some way, as this is the hope of the resurrection.⁶⁷ Eschatological embodiment will no doubt be different in essence and capacity; to go further is to speculate on deep mystery. Likely there is much about the nature of God's fully actualized kingdom or reign that is beyond human comprehension, given our creaturely finitude and the limitations of the present age. Additionally, the Vineyard theologian would have to explicate the eschatological nature of the unredeemed, who would not share in the nature of Christ.⁶⁸

Such a relational, embodied anthropology would need yet another element to be authentically Vineyard; it would need to be conversant and intelligible to the spirit of the

⁶⁶ Yong's insights into the eschatological nature of disabled persons provide fascinating insights here. Rather than conceive of our redemptive bodies from ableist preconceptions of "perfected" bodies, might we imagine pneumatological bodies that maintain continuity with their pre-resurrected persons, even to the degree of severely impaired physical and cognitive "impairments"? While much of this future state is an unfathomable mystery, Yong's proposals are certainly worth considering for the Vineyard theologian, especially given their theology of healing written primarily from an ableist perspective. Thiselton also places a great deal of stress on embodiment as an essential component of a Biblical anthropology.

⁶⁷ I Cor. 15:44, 46.

⁶⁸ It would seem that the proposal here would suggest that the unredeemed person would, in some way, not achieve the identity of a fully actualized person as they would not have put on the full image of Christ; that is, full human identity would not be obtained. This crucial question would have to be sensitively engaged.

age, and empower Vineyard thinkers to speak into late modern culture which is desperately in need of Christian witness. Information saturation has yielded a world more aware than ever of the plight of modern slaves, the worldwide oppression of women, and the impact of globalization, urbanization, and modern enterprise on the world's most vulnerable peoples. Terms like universal human rights, fair trade, honor killings, and child marriage have entered our vocabularies and conversations. All that is good and we are right to applaud it. Yet in the midst of this awareness, articulating a reason *why* there should be a universal declaration of human rights seems disturbingly problematic. In a world in desperate need of an enacted theology of justice, the need for a concept of the person to ground theological ethics has never been greater.

5. Towards a Vineyard Theological Hermeneutics

It is no secret that the field of hermeneutics has taken center stage in many arenas of discourse in recent years. As a movement committed to being theologically orthodox within the Evangelical tradition, but open to changing culture and moves of the Spirit, hermeneutics may be an especially vital area for the Vineyard in the next decades. While numerous approaches exist, an option that stands out as being particularly suited for use in the Vineyard is that of Dr. Amos Yong's *Spirit-Word-Community: Theological Hermeneutics in Trinitarian Perspective*.⁶⁹

Yong begins his argument by positing a *foundational Pneumatology*.⁷⁰ In keeping with contemporary theologies' "Turn to the Spirit"⁷¹ and his Pentecostal moorings, Yong

⁶⁹ *Spirit-Word-Community: Theological Hermeneutics in Trinitarian Perspective*, New Critical Thinking in Religion, Theology and Biblical Studies Series; (Burlington, VT: Ashgate Publishing, 2002).

⁷⁰ Following the notion that all epistemology assumes an ontology, and thus, there is no such thing as a "view from nowhere" or a methodology or epistemology that doesn't presume on ontology or metaphysics, Yong follows Lonergan in laying the metaphysical groundwork first, then epistemology, the methodology.

argues that theological interpretation is a dynamic process in which Spirit, Word and Community are always involved. His theological hermeneutic “aims at interpreting the totality of human experience—and that includes God and God’s relationship with human selves and the world as a whole— from a perspective that is specifically and explicitly formed by faith.”⁷²

In postmodern philosophical discourse, the imagination has been recovered as having relational, integrative, and normative functions. The pneumatological imagination is relational as it allows normative human engagement with the world by both passively receiving divine grace and actively living in the power of the Spirit. It is integrative in the sense that the affective, volitional, and spiritual dimensions of human imagination are actively transformed into the mind of Christ.⁷³ Finally, it is normative in that it realizes that in otherness- the recognition that persons exist in community - and in our relations with others and communities, is “the ultimate measure of our interpretations.”⁷⁴ The pneumatological imagination also builds expectation for and directs the human imagination towards the possibilities and wholeness of the eschatological kingdom of God, as the work of the Spirit can bring “new significations and appropriations of the truth.”⁷⁵ Thus, for renewed, free perceivers, “theological reflection on this side of the

Thus, the organizational structure of the book reflects Yong’s view of reality- the Trinity grounds metaphysics, which grounds knowledge, and our methods come last.

⁷¹ See D.L. Dabney, “Why Should the Last be First? The Priority of Pneumatology in Recent Theological Discussion” in *Advents of the Spirit: An Introduction to the Current Study of Pneumatology* Ed. By Bradford E. Hinze and D. Lyle Dabney (Milwaukee, WI: Marquette University Press, 2001) 240-261.

⁷² Yong, *SWC*, 6.

⁷³ *Ibid.*, 136.

⁷⁴ *Ibid.*, 216. Yong defines normativity as the “extent that the ideals, rules and principles by which behaviors are measured are interiorized and self-consciously applied.” 131.

⁷⁵ *Ibid.*, 223.

eschaton remains an open-ended and ceaseless task in the Spirit through whom we live, move, have our being, and interpret.”⁷⁶

However, having the Spirit working through the pneumatological imagination is not enough on its own. The concept of the living Word as revelation has three facets: experience, scripture, and ecclesiology. Charismatic expressions such as speaking in tongues, prophecy, and ‘signs and wonders’ all posit experiential data of the presence of God that is worthy of deep reflection.⁷⁷ Liturgical, ritual, and mystical religious experiences present themselves as objects worthy of attention as well. The spoken word of God, such as inspired prophetic speech, is a “complex interactive process between God, the prophet, the inspired utterance, and the audience to which such utterance is directed.”⁷⁸ The living Word is the person of Jesus Christ who is the full reflection of God’s glory and being (Hebrews 1:3) and the story of his birth, life, death, and resurrection. The living Word is made known to us principally by the Scriptures that faithfully record the story of the living Word. There is a never ending dialectical tension and subsequent struggle between the norms of Scripture and the norms of traditions that read Scripture.

The ecclesial tradition functions as a facet of the revelation by connecting our current Christian identity with the identity of the past. Even in this retrieval of historical data, once again the hermeneutical trialectic of Spirit-Word-Community must be in force, as the tradition is often quite foreign to our “modern modes of thought and

⁷⁶ Ibid., 244.

⁷⁷ Experiences are simply those data that are recognized by human subjects as worthy of reflection and analysis.

⁷⁸ Ibid., 255.

sensibilities.”⁷⁹ The complexity, obscurity, and remoteness of many aspects of the tradition demand that tradition itself needs to be de-emphasized and brought into relational, triadic tension between the Spirit and the Word.⁸⁰ The interpretive community is located on three levels: that of the local church or denomination, that of larger community of faith (the church catholic) and the historic Christian tradition itself.⁸¹ Dogmatic theology functions as a source, but not an inviolate or unquestioned source, as it too is the product of particular historical, social and individual concerns, and thus, is fallible and open to correction and revision.

Spirit-Word-Community as a resource for Vineyard hermeneutics

In evaluating Dr. Yong’s hermeneutical method from a Vineyard perspective, there are a number of features that we can quickly identify as being in concert. If a Vineyard anthropology considers human persons to be *eschatological people in the process of realization*,⁸² then our ideations, imaginations, proposals etc., must be tentative, provisional, and open to ongoing and continual revision. Further we must keep in mind that the object of our interpretive focus is the God who “has revealed himself and yet always remains unknowable.”⁸³

Living in this tension implies that we must embrace, not shy away from, engaging difficult issues that are not easily adjudicated. Thus, when Yong states that on this side of the eschaton, interpretation “is an open-ended and ceaseless task in the Spirit through whom we live, move, have our being, and interpret” and yet still asserts that the historical

⁷⁹ Ibid., 267.

⁸⁰ Yong also states that it must logically follow that the Spirit and the Word also must be de-emphasized, that is, not given priority over another. Ibid., 271.

⁸¹ Ibid., 286.

⁸² J. Jeremias’ phrase was *eschatology in the process of being realized*.

⁸³ Yong, SWC. P. 240.

engagements of Christian theology ideally seek to produce doctrines which are to be "believed everywhere, always and by all" we can accept these dynamics as consequences of living in the pressure of the eschatological process.

As a Pentecostal theologian, Yong's project is saturated with the Spirit of life. His foundational Pneumatology, and pneumatological engine, could easily be embraced by Vineyard discerners. This study has shown that this dependent pneumatology is woven through the Vineyard DNA, and expressed in countless ways. Wimber certainly had a respect for tradition, but he had a similar respect for "doing what the Father is doing" and following the move of the Spirit. An example we briefly touched on earlier is apropos here.

In the post-Wimber era, Vineyard U.S.A. began an interpretive process to discern the proper role of women in our churches. This issue emerged as an object of interpretation as various congregations began to formally recognize gifted women as pastors, church planters, and leaders. Many pastors, leaders, and theologically trained individuals contributed to this conversation. Voices from many divergent perspectives contributed Scriptural insights, cultural perspectives, and hermeneutical principles. I would argue that in deciding the role of women in ministry, the Vineyard unknowingly modeled the interpretive triad of Spirit-Word-Community. As we have discovered, the Vineyard is faced with many crucial issues as it continues to expand beyond the white, upper-class, American suburban culture. As it continues to invite and engage other voices into interpretive and theological conversations in order to discern the full breadth of the Spirit's voice, Dr. Yong's methodology may provide a helpful resource for these

explorations.

6. A Phenomenology of Worship

Our phenomenological investigation of Vineyard praxis posited the construct of *intersubjective verticality* as a manner of givenness. The focus of this investigation was centered on a pneumatological praxis of healing and charismatic experience. This construction of intersubjective verticality would likely be able to be applied to other epiphanic manifestations; a further study relevant to the Vineyard could be done on the Vineyard worship experience. By worship, I do not mean the term in general terms, as in the duty of the individual Christian to give honor to the divine or the life of sacrifice and service given to God. I mean specifically the *experience* of the presence of the divine through the performance of music, dance, etc. Put more precisely, in the Vineyard context, “worship” means intentional, participatory, often delimited, personal or corporate involvement in singing, listening, and/or prayer, characterized by an intimate, relational style that is said to “invite” the presence of God into the experience of the individual or community. Next to his legacy of praying for the sick, perhaps John Wimber’s greatest legacy outside of the Vineyard is his influence on the worship and music practices of the global church. Vineyard worship style and content has influenced much of the recent changes in Evangelical worship styles, replacing traditional piano or organ-based hymns performed by choirs with modern, rock-influenced, guitar and drum based songs. Wimber’s background as a professional jazz musician led him to reevaluate existing music forms and develop a new approach that he felt was more relevant to the post-hippie culture of Southern California in the 1970s. While several attempts have been

made to elucidate a theology of Vineyard worship, to my knowledge a phenomenological study of Vineyard-style worship has not been published.⁸⁴

A phenomenological study of this manner of epiphanic givenness in the Vineyard would have much in common with the study of charismatic experience, as the two are often experientially intertwined in Vineyard praxis. Wimber created a form where, usually at the conclusion of a church service or meeting, he would have the worship ministry team play intimate songs at a softer volume while the prayer ministry team would engage those who would come forward for prayer. Thus Wimber believed that the charismatic experience of prayer ministry could be encouraged or enhanced by the music which functioned in the background of the intercessors and supplicants. Even in his “kinship” groups, or smaller, home based meetings, Wimber encouraged this connection between worship and charismatic ministry. Thus while the phenomenon of Vineyard worship would have much in common with the study of Vineyard charismatic praxis, the most intriguing observations may lie in the phenomenological *differences* between them. A careful study would nuance these differences. Also revealing would be the connections and comparisons between the experiences of Vineyard worshippers and Steinbock’s mystics. In this space a fuller phenomenological study of worship experience in the Vineyard is not possible; however some provisional guiding observations are in order that would enable such a study. Recalling that epiphany has its own “internal

⁸⁴ From 1987 until 2009 the Vineyard published a monthly publication for worship leaders called *Worship Update*. John Wimber did a great deal of teaching related to the theology and practice of worship; his 1989 teaching *Worship* can be obtained on DVD from www.vineyardresources.com. Other Vineyard influencers include worship leader Andy Park, whose *To Know You More: Cultivating the Heart of the Worship Leader* (Downers Grove, IL: Intervarsity Press, 2002) focuses more on the ministerial aspects of worship pastors than theology of worship. Former Vineyard worship leader Dan Wilt has written a great deal about worship, including a theology of worship on a popular level. His work can be found at www.danwilt.com.

coherence and regularity” that can be deduced from the phenomenological epoché, the following phenomenon would be of special attention.⁸⁵

As mentioned previously, Vineyard anthropology posits a thoroughly embodied human experience, evidenced by the valuing of physical healing and the interconnectivity between physical, emotional, and spiritual states. Vineyard worship also is often embodied, including dance and physical movements like participants raising hands, swaying rhythmically, clapping, bowing or kneeling, or even prostration or resting in quiet. The effect of the music and the physical response can be quite formative, as certain styles of songs may elicit particular physical responses. Such physical responses are common in the Scriptures; the exhortations of the Psalmist to “Oh, clap your hands, all you peoples! Shout to God with the voice of triumph!” (47:1) and “Oh come, let us worship and bow down; Let us kneel before the Lord our Maker” (95:6) encourage such physical responses in worship; indeed both refrains have been included in contemporary worship songs written in the Vineyard. The performance of the musicians is embodied as well, as the various instruments used (guitars, drums, piano, etc.) all require and stimulate physical response.

Steinbock writes that St. Teresa recognized a variety of prayer experiences as having different depth, focus and intensity. She also noted a progression of sorts, that some prayer experiences were more “active,” while others more “passive.” Hence she was attuned, Steinbock writes, to “kinds of givenness.”⁸⁶ He notes, “the degrees of

⁸⁵ Although works like Bruce Benson and Norman Wirzba’s *Phenomenology of Prayer* place the experience of prayer under phenomenological investigation, I am unaware of projects undertaken in either philosophy or theology that examine the experience of worship. There have been investigations made utilizing the phenomenological method in the fields of anthropology, sociology, and psychology, but investigations as I have outlined here are lacking.

⁸⁶ Steinbock, *Phenomenology*, 55.

prayer, their intensity and their effects, are *experientially discerned*, not theoretically conjectured, and this is one of the aspects that gives them their validity and force.”⁸⁷ St. Teresa distinguishes between seven degrees of experience, each with their own manner of givenness. Different prayer experiences involve different modulations in intensity and in the experienced presence of God.⁸⁸ There are numerous fascinating coordinates to these observations of St. Teresa within Vineyard worship. John Wimber professed that the goal of worship was to increase or make room for intimacy with the Spirit, thus *the music* performed or sung was designed to be *participatory*. For Wimber, this meant a contemporary, soft-rock style, with simple lyrics, in an easy to sing key and register, which did not require the audience to have the musical proficiency of a trained chorus. While his professional musician background encouraged the worship leaders to be highly proficient in their craft, he encouraged Vineyard songwriters to achieve “intimacy with simplicity.” He eschewed musical performers who sought focus on themselves, their gift, or their instrument, even as he encouraged them to “play skillfully.” A Vineyard musician’s task was, in a now familiar idiom, “to lead the people to the throne and then get out of the way.”

To enable this, Wimber encouraged his musicians to move through a progression from louder, dramatic, anthems or “call to worship” songs, finishing with slower, quieter, contemplative songs that “encouraged” intimacy. More would need to be said on what Vineyard worshipers mean by *participatory*. John Wimber was empathetic that his worship leaders’ not place the focus on themselves or their musical performance because he saw this as an *impediment to the participation of the audience*. He abhorred “concert”

⁸⁷ Ibid., 55.

⁸⁸ St. Teresa uses such phrases as “a little spark,” “incomparably greater,” “without measure,” and “overabundance” to distinguish between degrees of intensity in her experiences. Ibid., 58, 60ff.

type formats, with a high number of “observers” watching a “band” “perform” music; to Wimber this was anathema. The stated goal of intimacy and “making room” for the presence of the Spirit *for everyone* (“everybody gets to play”) trumped the enjoyment of any particular expression of skill or ability on the part of the worship leaders. A phenomenological study would tease out these modes and evaluate them, as Steinbock would say, by evidence given within the experience itself.

Thus modalization seems active in Vineyard worship experience similar to that of St. Teresa. While emphasis on or acknowledgement of the “otherness” of God is not absent in Vineyard worship, the desired goal of intimacy may obtain in various forms or states of recognition, just as St. Teresa recognized a range of modes as “the prayer of quiet,” “the prayer of recollection,” “the prayer of union” and others. A phenomenological study of worship would draw out various modes and contrast their manners of givenness and perceived intimacy with the Spirit. Attention would have to be paid to the various elements of song; that is, the relationships between the lyrics, the rhythm, the instrumental accompaniment, and their effect on the stated goal of intimacy. Some examples of purely instrumental music do exist in Vineyard worship; but for the most part the songs are designed to be sung (another embodied act). However, all the accompanying elements; the lyrics, the musicians playing drums, guitars, piano, the congregants singing, the worship leaders singing, etc., are all intended towards the purpose of “welcoming” and experiencing a heightened presence of the Spirit. As the Vineyard has gradually become more ethnically diverse; worship forms reflective of these communities have become more common in multicultural Vineyards. Hence, influences from gospel, hip-hop, and Latino music are often incorporated into the familiar

rock-guitar traditional Vineyard genre. These various forms may all contribute nuances or practical emphases that are not included in the soft-rock style of worship. Nonetheless, these forms would have to be investigated in order to gain the fullest understand of Vineyard worship praxis.

It would be important to note that the manners of givenness extend to various forms of scale as well, that is to say, to gain the fullest understanding, focus would have to be given not only to large-scale corporate worship settings, but to more intimate, small group worship experiences that might entail a single guitar or piano player with a group of less than a dozen people. These different settings in scale would likely reveal varied modalizations in this overall epiphanic manner of the givenness of worship. Related to these concerns would be the lyrics of the songs as well; as the words and phrases would probably reflect the theological or cultural assumptions of the movement. Exactly how the lyrics contribute or influence the experience and proclaimed goals of the Vineyard would contribute to the depth of understanding and open new connections between values and experience.

The intersubjective verticality evident in Vineyard worship would likely come with different manners of evidence than our study of charismatic phenomenon. We saw that in many cases, evidence took fairly objective and observable forms (either a person was healed, or not, either the prophecy came true, or not); evidence in worship may be more like that of the mystics. Thus quite similar questions would emerge such as, if the stated goal is “intimacy” or encouraging the presence of the Spirit, how do the participants know when this goal is obtained; that is, how is the *presence of the Spirit* recognized? It would also be worthwhile to examine how the various modes of intensity

are distinguished or evidenced. It would be expected that the similar evidences such as physiological manifestations, emotional or spiritual states (peace, comfort, joy, hope) would be noted as evidence of the Spirit's presence by worship practitioners.⁸⁹

Along with this examination of evidence, issues of deception and withdrawal would need to be delineated with this manner of intersubjective verticality. These questions of distinguishing between spirits, or recognizing the possibility of group deception could draw out further aspects of this manner of givenness that would be helpful for understanding the experience. Just as Wimber recognized the sovereignty of God in the practice of healing, so also he recognized that different worship experiences had varied degrees of intensity or perceived "power" or presence of the Spirit.⁹⁰ Thus issues of absence and withdrawal are just as real in the epiphany of worship as they are in the charismatic experience.

⁸⁹ See note 35 in Chapter 4.

⁹⁰ Yet another idiomatic expression of Wimber's that reflected this sensibility was his "Sometimes we experience the power of the Spirit, and sometimes we quit and drink coffee."

CONCLUSION

This study has been a modest attempt to provide an introduction to the theology of the Vineyard movement. In pursuing the thesis that the inaugurated, enacted, eschatological kingdom of God should be the central theological distinctive of the Vineyard movement, a number of discoveries have come to the fore. It was first established that in order to understand the Vineyard movement, and hence its theology; it was first necessary to understand the history and thought of its founder, John Wimber. Wimber's personal theology was a mixture of many influences, including his secular family history, his coming to faith in the Evangelical Quaker movement, and his discovery of the teachings of George Eldon Ladd and the charismatic empowerment of the Holy Spirit. Wimber's influence on Vineyard theology obviously, cannot be underestimated.

In order to understand the influence of Ladd, it was necessary to recover the story of how Ladd's views of the already-not yet kingdom of God became the consensus perspective in Evangelical theology. The study of eschatology in the twentieth century served to not only locate this consensus, but also revealed competing perspectives on the kingdom that were adopted or inherited by other faith traditions that are theological cousins of the Vineyard, specifically classical Pentecostalism and American Evangelicalism. It was determined that while both of these traditions clearly were aware of inaugurated eschatology, latent eschatological convictions in these movements made fully adopting the conclusions of inaugurated eschatology quite difficult. For Pentecostalism, early flirtations with dispensationalist theology made inclusion of Ladd's work a nearly schizophrenic process; and limited the full implications of what

inaugurated eschatology offered. On the Evangelical side, the adoption of dispensationalism brought with it a predilection towards cessationism as well. Coming into the process as late as he did, Wimber was not as burdened with these constricting perspectives, and was thus able to fully adopt the Laddian perspective with less theological stress. Even after Wimber's death, other Vineyard pastors and academics continued to teach, revise, and develop the kingdom theme in the Vineyard, as we saw most notably in the work of Derek Morpheu. Thus, theological reflection did not cease with John Wimber's passing.

As some called Wimber the founder of the "Signs and Wonders" movement, it was essential to investigate his pneumatology, and his subsequent influence on the theology regarding the work of the Spirit in the Vineyard. While convictions regarding the *person* of the Spirit fell within the orthodox, Trinitarian tradition, significant differences were revealed between the Vineyard's conception of the baptism of the Holy Spirit with both Pentecostalism and Evangelicalism. The twentieth century "return to the Spirit" in theology provided a fertile source of investigation to determine what options were available to Wimber as he began to shed his cessationism, and what paths were chosen by Pentecostalism and Evangelicalism. It was shown that Wimber once again, critically infused elements from both traditions into this theology of the baptism, for he understood the need to fully integrate this theology with his eschatology.

As noted, many observers wondered if, after Wimber's untimely death, the Vineyard movement as a whole would retain the identity or DNA imprinted in it by Wimber. The most robust way of determining this was to investigate the practice and experience of the Vineyard from the time of Wimber's ingress into power ministry into

the present day. The phenomenological investigation of Vineyard epiphanic experience provided insight into these questions. This inquiry was constructed on recent studies of religious experience; and required the extension of a phenomenological category of intersubjectivity into that of *intersubjective verticality*. It was discovered that there was much coherence between the early Vineyard praxis of Wimber and those around him, and many Vineyard practitioners and influencers of the present day. This section of our study also revealed essential characteristics of Vineyard identity that could only be surfaced via a careful study of experience.

Lastly, with the essential qualities of Vineyard eschatology, pneumatology, and praxis in place, I offered several suggestions as to where future theological projects could be directed. As the first generation of Vineyard leaders most familiar with Wimber are passing on leadership of the movement to younger leaders who likely never met John Wimber; it is crucial for the movement to hold both to the foundational commitments of its beginning, even as it enters into the theological disputes of the present day. Hence issues of ecclesiology, justice, anthropology, and hermeneutics *can* and *must* be engaged from the rubric of inaugurated eschatology. While it is understandable that the brief history of the movement has not produced a significant degree of formal theological consideration, this chasm will no doubt be filled in the coming decades. Whatever theology that does emerge must be founded on essential Vineyard distinctives. The overarching aim of this study was to provide such a foundation.

It is often been said that the Vineyard leadership has had the unique ability to “exegete culture,” that is, to understand the fears and ideals that lay behind cultural trends and shifts. I have argued that eschatology is the *central theological locus* of the Vineyard.

The inbreaking of the kingdom and the *enacted* reality of the kingdom, cannot be divorced from Vineyard theology and praxis. All the fears and dystopian worries of late modernity call for a theology of hope, but also, a hope that is enacted and evidenced in the lives of suffering humanity. As Vineyard thinkers begin to engage these troubled grounds of ecclesiology, justice, anthropology, and hermeneutics (as well as many others), they have much to offer both to the self-recognition of Vineyardites, but also, to a world deeply in need of enacted hope. Scholars in the Vineyard can avoid theological “routinization of charisma” by maintaining a firm grip on the foundational tenet of the inaugurated, enacted eschatological kingdom *and* the vitalizing presence of the Holy Spirit. This is their theological pride and inheritance bequeathed to them by the Vineyard movement. With these resources Vineyard theologians can boldly enter into these challenging conversations in late modernity and contribute their unique voice and perspective into the questions of our age.

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